WITHDRAWN

The Second Coming of Christ

BY

REV. CHAS. W. BRIDWELL, M. A.

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THE SECOND COMING OF CHRIST

A DISCUSSION OF THIS TRUTH AND RELATED SUBJECTS WHICH VITALLY CONCERN OUR TIME.

BY

REV. CHAS. W. BRIDWELL, M. A.

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INTRODUCTORY

WE ARE LIVING in a materialistic, money-loving, pleasure-seeking age. There is a change in the old order of things, and everywhere there are signs of upheaval. Society is in a feverish state; the religious world is unsettled, and so is the economic, the commercial and scientific world. The Christian faith has lost its hold on the multitudes, and culture, philosophy and socialistic theories, false doctrines and standards are taking its place. The pulpit does not speak with the power it once did, and as a consequence there is great moral deterioration.

THE SPIRIT OF THE AGE

Divorce cases are multiplying, crime is on the increase, the Sabbath day has become a holiday, sinful indulgences grip the masses, and war rages among the nations. I am not forgetful of temperance reform and other movements that are making for the uplift of humanity. Nevertheless, the flood-tide of evil is sweeping on, and the nominal church seems powerless to rebuke sin. Indeed the word sin has become almost obsolete; it is given many softer terms, such as error, imperfection, infirmity, misfortune, etc. The ministry has tried to bow the devil out of society. It has used rosewater and perfume instead of forty-two centimeter Gospel guns. As someone has said, the churches have tried to conquer the devil by squirt-

ing cologne water on him and by tying him up with honeysuckle vines. Sin is more than a misfortune; it is rebellion, ungodliness, and leads to eternal ruin. It is the most deadly thing in the universe and more loathsome than leprosy and all other diseases. On the pages of God's Word there is nothing pleasant spoken about it, for it has wrecked the world and deluged it with every crime. While preachers are busy theorizing, sin, like a riot, is raging in human breasts. It is like a suppurating sore that is incurable. The great need of the human soul is salvation through the cleansing blood of Jesus Christ. He came to deliver us from all sin and to make us free indeed! He pardons, regenerates, cleanses and makes the soul a fit temple for the indwelling of the Holy Spirit.

WHAT MEN ARE DETERMINES WHAT THEY SEE

With deliverance from sin comes spiritual vision. Sin blinds; salvation is seeing. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." The majority of people see only the earthly and the material. It is because they have no appreciation for spiritual values; their minds are set on earthly things. Peter in his epistle speaks of those who are blind and cannot see afar off. Here is a man who is seeking nothing but money. It is business from morning till night. I knew a man of this kind, and he was a member of a church, a class leader; but money was his supreme thought. He once confessed that he always had a dollar before him. Whichever way he turned there was always that vision of money—money

was his god and he was always reaching out for dollars. God pity the man who lives simply for gold. You can put a ten-cent piece so near your eye as to shut out all the light of the sun, and you can put a dollar so near your heart as to shut out all the light of heaven and the hope of eternity.

Another man lives in the realm of politics—and what a stifling, soul-destroying atmosphere it is! He sees nothing but office and selfish aggrandizement. Another sees nothing but books and ideas and theories. Perhaps he lives in a laboratory with leyden jars and crucibles and chemical appliances all around him; or he is a biologist and sees nothing but insect life, or he scrutinizes the forms and skeletons of extinct animals. A cow looks over the landscape and sees nothing but clover. The farmer sees the waving wheat and the "much goods laid up for many days." The student walks over the fields and studies nature—he sees a poem.

Happy is the man who in this materialistic age can see God; for the man that finds Him has made the greatest of all discoveries. Abraham became acquainted with Him and began to live for eternity. He forsook his kindred and his country and became a stranger and a pilgrim in the earth. Lot journeyed with Abraham, but chose the well-watered plains of Sodom. His heart was set on the earthly and sensual. Abraham went on "looking for the city that hath foundations," and he saw it—gates of pearl, walls of jasper and gold-paved streets, and the great cathedral of eternity

with chimes angel hoisted, and angel rung.

The old prophets were called "seers," because they could look into the future—they saw all things in the light of eternity. The Lord in His message to the seven churches of Asia commanded one of them to anoint her eyes with eyesalve that she might see (Rev. 3:18). Alas, too many have lost their power of vision, and "where there is no vision the people perish." There is only one way to see aright: the spiritual scales must be taken from the eyes and the carnal nature purged away by the Holy Spirit. The blind man, when he received the first touch, saw men as trees walking. When Christ touched him the second time he saw everything perfectly clear (Mark 8:24,25).

THE AUTHOR'S EXPERIENCE

A number of years ago the Lord brought me up to a second crisis in my Christian life. I was then a Methodist minister in the regular pastorate and deeply interested in the salvation of souls. At a camp-meeting while kneeling at the altar, I consecrated myself fully to God—"sold all that I had," and bought the "pearl of great price"—a pure heart. It was about ten o'clock in the evening when the work was done. While earnestly seeking, it seemed that I was following Christ to Gethsemane and up the heights of Calvary—with nothing left but a cross. O how precious the cross became as the world and its ambitions receded and my soul thirsted for the fullness of the blessing! There was a real crucifixion. The carnal

or sinful nature died and the "new man" lived as never before. Regeneration had been a great event in my life, but this "second blessing" introduced me to the kingdom of power—it was the Pentecostal experience. With the reception of the Holy Spirit I was given a new relish for the Scripture, and my preaching was immediately transformed. I saw the appalling condition of the church, the world and even the ministry. All this was in accordance with the promise: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." I had been taught Post-millennialism in the seminary and in my conference course, but this had to be abandoned with some other false ideas and standards. Instead of expecting the world to be converted before Christ came, I saw there would be a gradual deterioration. A study of the Scriptures and Church history disclosed to me the fact that the early Christians firmly believed that the Lord would return personally to reign on the earth, that this expectation exerted a strong influence on their hearts and lives. It led them to desire to be ready for His coming; to realize that material things were of little importance, as the scenes here were soon to close; to live above the world, and in the desire of doing all the good possible.

THE BLESSED HOPE

The doctrine of Christ's personal return is not some new and strange fancy, advocated by some irresponsible fanatics, but is the "blessed hope" entertained by the most learned and spiritual men

in all periods of the Church.

It is not pessimism, for there is no gospel in pessimism, and there is no pessimism in the Gospel. Real Christians everywhere are interested in this subject, and they ought to be all the more interested as the time of His coming draws near. Our chief concern is to know how to live and labor while we are waiting for Him. While we are living in the midst of debate, war and confusion—battle fields ringing with the tumultuous clash of nations—there can be no misgivings as to the final outcome, since Christ is to reign universally and the Scriptures are the only trustworthy source of information concerning the future.

I have written these chapters, not for the scholarly and critical, but to help honest souls in search of the true light. The volume has been prepared in a prayerful spirit and for the glory of God. If it stimulates the faith of Christians and arouses slumbering souls to prayer and watchfulness, I will feel more than repaid. To Him be all the glory!

THE PROMISE OF HIS COMING

BRINGING BACK THE KING

"Why say ye not a word of bringing back the king?
Why speak ye not of Jesus and His reign?
Why tell ye of His kingdom, and of His glories sing,
But nothing of His coming back again?

Dost thou not want to look upon His loving face?
Dost thou not want to see Him glorified?
Wouldst thou not hear His welcome, and in that very place,
Where, years ago, we saw Him crucified?

O, hark! creation's groans, how can they be assuaged?
How can our bodies know redemptive joy?
How can the war be ended in which we are engaged,
Until He comes the lawless to destroy?

Come quickly, blessed Lord, our hearts a welcome hold!
We long to see creation's second birth.
The promise of Thy coming, to some is growing cold:
O, hasten Thy returning back to earth."

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THE SECOND COMING OF CHRIST

CHAPTER I

THE PROMISE OF HIS COMING

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" —Acts 1:10,11.

THE BIBLE plainly teaches that Christ is to return to this world. Hundreds of verses lay stress on this fact. When He left He gave the promise of His return, and the early Church lived with the hope of seeing Him. Forty days after His resurrection Christ went up to the Mount of Olives. A group of His disciples met Him there by appointment. Some conversation took place between them. They wanted to know when He would restore the kingdom of Israel—they were looking according to prophecy for a literal kingdom. He did not tell them; but, instead, renewed to them the promise of the Holy Spirit, commanding them to tarry till they received the blessing, and then to

preach the Gospel everywhere.

Just then a strange thing happened. They noticed His feet no longer touched the earth; the magnetism of heaven drew Him upward. Higher He ascended above their heads, then into the clouds, and at last vanished out of their sight.

While thus gazing upward in wonder, two men in white apparel appeared by their side and said that this same Jesus would come again as they had seen Him go away. The spell was broken. The disciples returned to Jerusalem with great joy, and told what they had seen and heard. After Pentecost they became bold as lions and went everywhere proclaiming the Gospel.

JESUS WILL RETURN

As certain as Christ has gone from the earth He will return. He himself predicted it; the apostles all preached it, and the angels declared He would come again in like manner. Scoffers may say in these last days, "Where is the promise of His coming?" Yet every true believer knows that "His coming draweth nigh"—two thousand years do not invalidate the promise.

An old man built a boat a hundred miles from water. It took him a hundred years to finish his task. The skeptics of his day laughed at his warnings and entreaties. Meanwhile he was exhorting the people to repent, for God was about to send a destructive flood. They made sport of him: "Old man, what are the signs of the weather? When do you expect to launch that boat? But Noah

went right on at his work, and at last he entered the ark. The flood suddenly came, and when the scoffers saw the vessel moving, there was a chorus of groans, shrieks and execrations of drowning men and women. Christ is to come suddenly and unexpectedly, as the flood. His coming cannot be interpreted to mean the destruction of Jerusalem. Neither can it mean DEATH, for death is not His coming, but rather the departure of the believer to be with Him (Phil. 1:23). Lazarus died and Christ came to raise him from the dead. So His coming means the very opposite of death. We are told again that the outpouring of the Spirit at Pentecost was His coming. If this were true then after Pentecost we should hear no more about the Lord's return, whereas the epistles written after that day are full of references to His coming. Others tell us that Christ's return means nothing more than the triumph of Christian civilization, that every invention and forward movement is but the bright shining of His face. Thus they would make the coming of the Lord simply a process of events, beginning with the lifetime of the apostles and continuing down the centuries until righteousness has covered the earth. This is becoming wise above that which is written, and is manifestly absurd. Wealth, commerce, the arts, the sciences, the amusements of society and all that make up the elements of civilization, are far from introducing the Millennium. The European war is an illustration of the weakness and failure of modern civilization.

JESUS WILL COME VISIBLY

Human eyes saw Him go, and they will see Him return, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be (Matt. 24:27). The first stage of His coming to take away His BRIDE will doubtless be secret, as the thief comes in the night. But after the tribulation judgments, when He returns WITH His bride, "every eye shall see him and they also which pierced him." John, describing the opening of the sixth seal of the apocalypse said; "And, lo, there was a great earthquake; and the sun became black as sackcloth of hair and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." And the kings and potentates and mighty men hid themselves in the rocks. These were the opponents of Christ, like many of the present potentates of Europe. Notice the prayer they make! And they called upon the mountains and rocks, saying, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." The wrath of the Lamb! Think of what that means! Meekness set on fire with holy indignation! The nations of Europe are now suffering the premonitory judgments of God. They are going to reap what they have sown, and the end is not yet. God is longsuffering, but there

is a limit to His forbearance. I am glad that the head once crowned with thorns is to be crowned with glory.

During the civil war when the Confederacy was winning victories and the fate of the nation was in the balances, there was a day when the President reviewed the troops. The announcement went quickly down the line that the President was coming. A colonel said he sat on his horse with reins tightly grasped, waiting breathlessly to catch one glimpse of the man who was bearing the heaviest burden. He expected to see him mounted on a spirited warhorse and wearing a brilliant uniform. When the President appeared he rode a very ordinary horse, wore a tall hat that had not been pressed for months, an old linen duster without any vest, revealing the outline of his suspenders, and his face bore the marks of great grief. The colonel confessed he was disappointed. That was the day of humiliation when the dark clouds were hanging heavily over the Republic. By and by there was another grand review, at Gettysburg, when the fate of the nation was no longer in question. It was the day of triumph. When it was announced that the President was coming, all were eager to greet him. The colonel sat once more on his horse, and every man was thrilled with expectancy. When Mr. Lincoln appeared, he was on a prancing black charger, with neck curved and nostrils dilated; he did not wear the linen duster now, but a flashing uniform and a silk hat of

the latest block. The enthusiasm of the occasion swept through the army, and every soldier took off his hat and saluted the President. That was the day of triumph, of exaltation. Christ's first coming was in humility, to suffer and die for the world. But what will be the gladness of that day when He comes in matchless splendor to receive His own and to reign King over all! That will be a great occasion when the long rebellion of sin will be practically over, and when the soldiers of Christ will be rewarded with a place in the kingdom.

JESUS WILL COME PERSONALLY

"This same Jesus which is taken up from you into heaven, shall so come in like manner." This is not merely a spiritual manifestation. In becoming the Son of man Jesus forever linked himself with humanity. His incarnation was not temporary. His eyes, hands, feet and heart are the same as in the days of His flesh. John saw Him as the "Lamb that had been slain"—

> "Five bleeding wounds He bears,
> Received on Calvary;
> They pour effectual prayers,
> They strongly plead for me."

His body, though identical with the one He bore here, is changed. It was changed somewhere between Mt. Olivet and heaven. It was glorified and fitted for the spiritual realm. On the Mount of Transfiguration it was changed, because that event was a type of Christ's coming in His kingdom. The glistening raiment and luminous face were caused

by the bursting out of the inner glory of His divine nature. Our bodies are to be changed to suit our environment. The butterfly and the caterpillar are the same, only the one is fitted to fly and the other to crawl. Likewise the bulb and the tuberose are identical, only the bulb's home is in the earth and the tuberose fills the atmosphere with fragrance and beauty. So the glorified body is intimately connected with the earthly one, only there has been a change necessary to fit it for heavenly environment. The Apostle Paul says; "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

JESUS WILL COME IN GLORY

When He came the first time He lay a helpless babe in the cradle, omnipotence compressed into about six pounds! A few peasants looked in through the stable door, a group of shepherds knelt to worship Him, and a company of wise men were there with their gifts. A few fishermen with bronzed faces followed Him through Galilee, and the common people heard Him gladly. He came in His humility, despised and rejected of men, to suffer and die. One spring morning in the year of our Lord 30, when His disciples and a multitude of pilgrims came in sight of Jerusalem, they proclaimed Him King. It was the official proclamation of His royalty, and the people understood it as such; yet the time to assume His kingdom had not come. At His second appearing He will ride into Jerusalem, not on a humble beast, but

on the white clouds, and the angels will leave their shining seats to furnish Him a retinue; risen and glorified saints will make up His Bride, and "ten thousand times ten thousand and thousands of thousands" will crown Him Lord of all.

CHRIST WILL COME TO REIGN

Many have the idea that Christ's reign is spiritual only, and that His coming is at the end of the world for final judgment. This is Post-millennialism, which means that Christ is to come after the Millennium. Representatives of this theory believe that the Church is to go on increasing in power until there is practically universal righteousness. If this be true then the Millennium is certainly a long distance off. While religious societies are at work gathering in members, heathenism is increasing almost a hundred times as fast. The days of the coming of the Son of Man will be days of abounding wickedness, like Noah's days. History shows that in every age there have been only a few who had a true reverence for God, and this is confirmed by the Scriptures. The saints in every age have been in the minority, and they are today. Look at the condition of our great cities, the tide of iniquity that is surging through them; look at the evils of society and of politics, the threatened upheavals everywhere. God's Word foretells that in the last days nations will break loose like the raging waves of the sea, sweeping over all barriers and bringing disaster and revolution. Look at the nations as they are today in a life and death struggle for

territory, for commercial supremacy, recklessly slaughtering millions. What does it mean? It is the fulfillment of prophecy. The old order of things must give way to the advancing kingdom of Christ. God has already begun by retributive judgments to prepare the earth for the coming of His Son. The long looked for Golden Age is coming. Dark indeed is the picture we look out upon today, a picture of war, famine, earthquakes and unparalleled distress. But the doom of monarchies and the overthrow of "Babylon," the harlot woman, with all that pertains to her, is near at hand. Mohammedanism, Romanism, and every other evil that has cursed the world must perish. This false church, this woman who has deceived by her sorcery all nations, must go down. For "in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire." Men may busy themselves with new plans for putting an end to the war and for ushering in a golden age; but it will never come through human efforts. God alone can do it, and He has already begun with terrible judgments.

Let us be sure we are ready when the Master comes. Let us live soberly, righteously, and godly in these grievous times, denying ungodliness and worldly lusts, and looking for the glorious appearing of the great God and our Savior Jesus Christ (Titus 2:12-14).

SIGNS OF HIS RETURN

THE KING COMETH

Fear not, thou daughter of Zion,
 He cometh, He cometh, thy King!
He cometh in lowly greatness,
 Lift up thy voice and sing!
He hast'neth with love and blessing;
 With glory and light to thee;
'Tis the day of the great salvation,
 'Tis the year of jubilee.

As the Prince of peace He cometh,
 The Desire of the nations He;
As the Bridegroom He appeareth,
 At midnight; awake and see!
As the King of earth He cometh,
 As the theme of creation's song;
Let heaven begin the chorus,
 And earth its notes prolong.

He cometh to spoil the spoiler,
 To avenge and judge and reign;
He cometh to bind the strong one
 In the everlasting chain.
He came once in shame and weakness,
 As the bearer of human sin,
He cometh in royal splendour
 His kingdom to begin.

He hath gone to receive his sceptre,
 He returns as the crowned King;
Break forth, O creation, in triumph,
 Oh, lift up thy voice and sing.
Fear thou not, daughter of Zion,
 And fear not, thou burdened earth,
The day of redemption cometh,
 The day of thy second birth!

BONAR.

CHAPTER II

SIGNS OF HIS RETURN

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:3.

HEN CHRIST spoke these words a great crisis had come in Jewish history. The leaders of the nation could not see it, for they were blind. Prophecy was fulfilled before their eyes—their own Messiah stood in their midst, but they could not discern the signs of the times. They rejected Him for whom the world had been looking for four thousand years.

It is our business to interpret signs and to know the times in which we live. By the aid of the Holy Spirit we can understand prophecy and current events. It is a poor ranchman who does not round up his cattle when the storm is coming; a poor captain who neglects his compass and fails to make observations. As someone has said, a bunch of wild violets indicates that the forest and fields have become verdant with the flowers of spring. So there are many signs that would teach us that the long winter of sin is drawing to a close and that the spring and summer of a new era are

soon to break upon the world. God would not have us remain in darkness. He has given us the Holy Spirit to flash light on the inspired Word, to interpret current events and to show us things to to come (John 16:13,14).

There is a general conviction that the world is up to another crisis, that the mighty events now taking place are leading up to the second coming of the Lord. The Scriptures tell us very clearly the conditions that are to exist in the last days—signs that are to indicate the nearness of the advent. On the earth there are to be famines, plagues, wars, earthquakes and the breaking up of the political and social order (Luke 21:11). We are not told that the world is to get better and better, and that civilization—the arts, sciences, inventions and the general progress of Christianity—is to bring about the Millennium. We are told just the contrary, that the world is to wax worse, that deterioration, lawlessness and crime will continue until the age closes in judgment and catastrophe. Post-millennialism, or the view that the Church is to create an age of righteousness, is contrary to Scripture and to the facts of history. This golden age or the Millennium, is nothing else than the personal reign of Christ on the earth. His coming will put an end to all evil and inaugurate an era of peace and righteousness.

Man apart from grace has always been a failure. He was a failure in Eden, where he began his career. He was a failure before the FLOOD, deterioration rapidly following, as the Bible re-

veals, until violence filled the earth and only one righteous man was left. As a writer has said, eight souls against eight millions. Every succeeding age, though characterized by greater enlightenment and higher moral standards, has closed in failure. Take the Mosaic dispensation which began with the law and lasted fifteen hundred years. Though God miraculously intervened times without number, the chosen people darkened their history with failure, and the age closed with their dispersion among all nations. During the Gentile period now about to end, man has proved a failure —all our boasted culture and progress have not been able to arrest the downward trend—and the age must close in divine judgments. The Jews rejected Christ and the Gentiles including millions of professed Christians, have rejected the Holy Spirit. It is certain that Romanism has rejected Him, for while outwardly she may have changed, she is no more tolerant and Christlike than she was in the days of the Inquisition. Protestantism dazzled and blinded by the glamour and tinsel of a corrupt age, has practically ceased to protest against its evils. This brings us to the first sign of His Coming, namely:

THE GENERAL APOSTASY

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that

are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." This and other like passages strikingly fit the present times. After a church period or two thousand years these very sins that the apostle mentioned prevail among the multitudes.

Unbelief, impurity, fleshly indulgences, false doctrines are increasing. Covetousness is rampant; it is in churches, in commercialism and politics, and its spirit is seen in the disposition to corner even the food products and force the people to pay exorbitant prices.

A thirst for gold has filled the world with dishonesty and fraud, increased the industrial problems of this nation and helped to bring on the European war. Look at society with its indecencies in dress, its vulgarities in the waltz and tango and stage, its education in lust as is evidenced by the divorce courts and the traffic in virtue. It is true that there are more elevating and benevolent agencies, more light, more progress more good people than ever before, and the Bible is better understood; nevertheless, the world is growing worse and worse, as the Scriptures say it must until Christ comes. Multitudes all around us are incorrigible and hopeless so far as the Gospel is concerned. Among professed Christians comparatively few are robed and ready to meet the Bridegroom at His coming. The parable of the ten virgins is a proof of this (Matt. 25:1-13). It takes regeneration to make one the child of God,

and purity of heart to give one the fitness for heaven (Jno. 3:3; Heb. 12:14). These experiences are not the result of churchly rites and privileges nor the product of growth or refinement; they are supernatural, inwrought by the Holy Spirit. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Ministers in pulpits everywhere are denying the faith and are actually turning the people away from orthodoxy. Thousands of students in colleges and universities are being taught to disregard the doctrines the Church once held. All the fundamental truths are set aside in the name of advanced scholarship, and it is not any wonder that conversions and old fashioned revivals are largely a thing of the past. When Christ returns the world and a fallen church will be wrapped in slumber; the bride alone (represented by the five wise virgins) will be ready to greet Him.

THE GOSPEL PREACHED IN ALL THE WORLD

We have another sign. When the Gospel is preached in all the world for a witness, the end will come.

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Notice, it is not to be preached to all people in every nation. The purpose of this age is not to convert the whole world, but to take out from the Gentiles a people prepared for His name. Study carefully Acts 15:14-16. God is now preparing the

Bride for His Son, out of every nation; she is to constitute the neucleus of the millennial kingdom. She is suffering with Him now, but will reign with Him by and by. We are to preach the Gospel everywhere in order to call out those who will constitute the Bride and get them ready for the coming of the Bridegroom.

Now it is an acknowledged fact that every nation and tribe has been evangelized. A missionary epoch began with the nineteenth century. Until then the doors of the nations were closed. Now they are all open—India, Japan, China, Africa. During the centuries new forces, spiritual and material, were set in motion—steam, electricity, inventions and discoveries have aided in the spread of the Gospel. It is less than fifty years since Livingstone died on his knees in the heart of Africa. Today the Gospel is known from Tanganyika to the Congo and from the Nile to the Cape. There are more than seventy Missionary Societies, nearly five thousand missionaries with thousands of native helpers. I am not endorsing the genuineness of all this missionary activity, but it indicates the nearness of Christ's return. Daniel tells us in his last chapter that when "He shall have accomplished to scatter the power of the holy people," the King will come. Truly we are living in the last times, the robing time of the Church when the Bride is making herself ready in response to the Lord's call (Cant. 2:10-13).

THE REGATHERING OF ISRAEL

Another sign of Christ's coming is the re-

gathering of Israel. When Jerusalem was destroyed by the Romans, the Jews were sold into slavery and became wanderers over the earth. They were forbidden on penalty of death to enter Palestine or even to be seen traveling in that direction. They are now rapidly returning from the ends of the earth to their native land, walking again the streets of their ancient city, organizing themselves into colonies and tilling the soil. Twenty-five years ago there were only a few thousand in Palestine, now there are more than two hundred thousand, Jerusalem itself having a hundred and ten thousand. They are erecting splendid homes, rebuilding the ancient cities, establishing banks and once more making the hills and valleys fruitful. In recent years a dozen colonization societies have been at work regathering the dispersed sons of Abraham. What does this mean? Simply the fulfillment of prophecy. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are

not hid from my face, neither is their iniquity hid from mine eyes" (Jer. 16:14-17). A writer has suggested that the FISHERS are the colonization societies that are gathering the Jews back to Palestine; and the HUNTERS are their persecutors in Russia and other lands, who have driven them out.

The 37th chapter of Ezekiel clearly shows that the Jews will be gathered back in their unconverted state. "These bones are the whole house of Israel," and the time of their reviving is at hand. The Lord said to them; "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

They have been buried throughout the Gentile world for many centuries, and the time for them to rise and take their place among the nations is at hand. Note Paul's statement in reference to Israel's restoration; "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25-26). Spiritual blindness is upon the Jew and will be till the fulness of the Gentiles comes in. The Deliverer to come is Christ who will turn away ungodliness from Jacob and restore him to divine favor.

Zechariah in his last chapter tells us that two

thirds of the Jewish people in the land of Canaan will be cut off by tribulation, and the other third having passed through severe refining fires, will be ready to receive Christ when He comes. "They will look upon him whom they pierced," acknowledge their sin and once more take up the broken threads of privilege and duty that Israel laid down. They will again take their ancient place at the front as witnesses and standard-bearers among all nations.

THE GREATEST WAR OF HISTORY

The fact that the nations are engaged in the greatest war of history is proof that the King is at the door. First, let us remember that for a considerable time Mexico has been weltering in her own blood, and the outlook for a stable government is anything but hopeful. Rich men have been made penniless; the poor have rioted, clamoring for bread, and women and children have had to suffer. No doubt the serious people of that land realize we are living in perilous times.

What is the chief cause of the trouble in Mexico? Romanism which for three hundred years has cursed and blighted the land. It has been a curse to every nation where it has had control.

The European war broke out despite men's prophecies of universal peace. Two Hague conferences were held with representatives from various nations, and peace sermons and addresses became very popular. There was to be no more war—all international troubles were to be settled

by arbitration! At the same time the Scriptures clearly revealed that in the last times there would be wars such as the world had not seen. Peace delegates were on their way to a third conference at the Hague when the announcement of the war came. Their plans were upset and they were scarcely able to get out of the war zone with their well prepared speeches and baggage! The rulers of the nations have marshalled millions of their soldiers for a life and death struggle, and the final result will doubtless be the overthrow of monarchies leading to the establishment of the kingdom of Christ. Militarism must go. Germany has been making preparation for this war for a quarter of a century. She has put out in recent times nearly a hundred books on militarism. The Krupp-gun factories have done an enormous business. Their first factory began in a town of about ten thousand, and made three-inch guns. The business has developed until now nearly three hundred thousand men are engaged in the manufacture of the greatest guns the world has ever seen. It is absurd to say that Germany was not planning for war.

Think of the cost of the war—fifty millions of dollars a day. Think of the millions of lives sacrificed! There is no way to fully recover from its damage; it makes a terrible gap in history that will not be closed up. God is working in this most horrible conflict for the overthrow of evil; He is weakening the nations permitting them to be chastised for their sins. Mohammedanism

must go. The predicted end of Turkey is at hand The Moslems have held Palestine since they wrested it from the Crusaders in 1187 A. D. They have done their best to keep it out of the hands of the Jews and Christians, and the only way the Jew has been able to enter his native land is by bribing Turkish officials. The fall of Turkey is therefore an ominous sign of the speedy restoration of Israel. Without a doubt the present war is leading up to the tribulation judgments that are to usher in Christ's reign of peace.

Remember there can be no lasting peace among the nations so long as they are in rebellion against God and His laws. Sin is the cause of all disorder, and so long as evil reigns in the hearts of men, there will be war. In other words, there must be peace with God before there can be good will among men. All the peace movements in the world will not settle the difficulty. Men must repent and come into harmony with God; His Word must be honored and His laws obeyed. Peace conferences may be held, and Mr. Carnegie and his friends may spend millions for arbitration, but wars will continue till Christ comes to reign. Then society will put on her royal robes and proclaim the day of peace and good will.

THE ORDER OF EVENTS

CHRIST AS KING

"Arabia's desert ranger
To Christ shall bow the knee,
And Ethiopia's stranger
His glory come and see.

With anthems of devotion
Ships from the isles shall meet,
And pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him
And gold and incense bring,
All nations shall adore Him,
His praise all people sing.

For he shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion
Or dove's light wing can soar."

CHAPTER III

THE ORDER OF EVENTS

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed"—Daniel 7:13,14.

THERE IS a general conviction that we are standing face to face with a great crisis in the world's history. Those who are most spiritual believe that we are hastening quickly to the end of this age and to the return of Christ to rule the world. According to Scripture "the times of the Gentiles" is drawing to a close. This period of the Gentiles which Daniel called "the time of the end" (Dan. 12:9), is in contrast with the times of the Jews. It began with God's rejection of the chosen people and the transfer of kingly dominion from the house of David to the house of Nebuchadnezzar, 587 B. C. It will end with the

restoration of the Jews and the return of the Lord to sit on David's throne.

It is important for us to study the Scriptures, not only to learn what we are saved FROM, but what we are saved FOR; not only to know the effects of sin, but God's plan of reconstruction—the program He is working out in the various dispensations. We ought to know about the impending judgments and other great events that are to take place in connection with the Lord's return, and not allow ourselves to be deceived or flattered by false ideas and appearances. An outline of historic events is given in the book of Daniel, and supplemented by John's Apocalypse. Both of these books present the flower and fruit of prophecy, one of the Old Testament, the other of the New, especially prophecy relating to Christ's second coming and Millennial reign. "All scripture is given by inspiration of God and is profitable;" and those portions which deal with this all-important theme were never more inspiring and profitable than they are today, especially as we are standing on the very threshold of "the time of the end." There is no hope more comforting or uplifting than this promise of Christ's return. It has been the pole star of the Church down the centuries. In times of trial and affliction it has nerved the people of God to press forward and fight the good fight of faith. If you want light on this and other momentous truths of the Word of God, you must live in close touch with Him. You must have the Holy Spirit who alone can interpret

the Word and inspire a relish for it.

A worldly heart and spirit cannot understand and appreciate the knowledge of divine things. This explains why so many ministers and learned men are in the dark today. Spiritual things are spiritually discerned. Daniel denied himself and prayed, lived uncompromisingly, suffered persecution, and God honored him with visions of the coming kingdom. Take the story of Daniel in Babylon, and what an influence it has had down the centuries! This one man with a pulse and water diet, who rebuked kings and went into the den of lions, associated with those who were cast into the fiery furnace, has exerted more influence upon the centuries than all the philosophers of the world. His life was a triumph over every evil power "because he believed in his God." He is to stand in his lot at the end of the days, which means he is to be honored with a place in Christ's kingdom (Dan. 12:13). Separation, consecration and prayer will bring a deeper knowledge of God and of the things which are to come. If you want to understand the Scriptures try Daniel's plan, and God will fill your soul with the revelation of a new heaven and a new earth.

THE RAPTURE OF THE CHURCH

The Scriptures teach that the kingdom of Christ is to fill the whole earth, not simply in a spiritual and invisible sense, but outwardly and literally. He is to have upon His shoulders the government of this world, and "of the increase of his government and peace there shall be no end"

(Isa. 9:6-7). We have no right to literalize those prophecies relating to His first coming in humiliation and spiritualize those relating to His second coming and glorious reign.

The first stage of His coming will be to take away His Bride. He will not at that time come to the earth, but as it were, within calling distance. This is the Rapture of the Church, and is vividly presented by Paul in I Thessalonians 4:16-18. "For the Lord himself shall decsend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Rapture means to be transfigured and caught up in the clouds. Notice the sainted dead are to be raised FIRST. What a glorious hour that will be when the holy dead, a thousand years before the general resurrection, come out of their sepulchers and, joined with the living, ascend to be forever with the Lord. Then will take place the Marriage-supper of the Lamb, which will last according to some writers seven years, according to others forty-five years, as they understand prophetic numbers. The Marriage-feast will last as long as the great Tribulation continues to sweep over the earth. The Tribulation, Daniel says will be "a time of trouble such as the world has never known." It will probably be shortened as the Jewish tribulation was, for the elect's sake and to save life from

utter destruction.

How important for us as Christians to be ready for this momentous hour. In the parable of the Marriage-feast a man appeared without having on the wedding garment (Matt. 22:11-13). When questioned he was silent. He had no right to be there in his own apparel, as suitable robes had been provided by the king. He was therefore thrown ruthlessly into outer darkness. If we are to take part in the Marriage-supper of Christ, we must have suitable raiment. You may be interested in the Lord's return, but if you are not clad in robes of purity you will be shut out from the feast, as were the five foolish virgins. Our own virtues or good works do not entitle us to recognition at the court of heaven. Baptism, religious forms and church membership will avail us nothing. To trust in these is to suffer an eternal loss. Think of a man appearing at the court of a king in an unsuitable garb! What absolute folly for us to expect to appear before the King of kings without having washed our robes in the blood of the Lamb.

"Jesus thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

The business of every Christian is to keep himself ready for the Lord's glorious appearing. No one knows the day or hour. "Behold, I come as a thief." Christ's coming for His Church will be secretly, as a thief comes at night when all are asleep. He will come to catch away the members

of His Bridehood. The world will be wrapped in the slumber of sin and unbelief. Myriads of church members will be engrossed with business, pleasure and the affairs of this life, just as the world was before the flood. Surely we are approaching the midnight hour when the apostasy of nations and a worldly church has reached its climax. At the same time there is a great awakening among Christian people—the Bride is making herself ready and listening to hear His oncoming foot falls. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Oh the transcendent importance for Christians to bestir themselves and put on the blood-washed garments, lest the shame of their carnality appear!

THE PARABLE OF A CERTAIN NOBLEMAN

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and return." Christ is the Nobleman and heaven the far-off country. He has gone away for the purpose of receiving a kingdom, just as the kings under Cæsar had to go to Rome to receive their crowns. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Now note carefully the teachings of this parable. These servants represent the disciples of Christ who are entrusted with His affairs until He returns. He gives to each one a pound, that is, so much capital or resources to use in trading. Every Christian is a dealer in spiritual treasures. You receive the pound when

you are converted and if you do not multiply that pound you will be rejected as an unfaithful servant. The doctrine of Once in grace, always in grace is unscriptural. The Lord has opened for every believer the possibilities of infinite wealth; upon his diligence depend his reward and grade in eternity. How utterly foolish to lay up treasures on earth when we might be laying up treasures in heaven, treasures that are as imperishable as the gold on the heavenly streets.

We must not only double the pound entrusted to us, but multiply it ten times if we would receive the best reward. Remember there is no standing still in the Christian life and none out of it. We must go forward or backward, become an aggressive spiritual force or a mere figure-head.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." The citizens are the people of the world who rejected Christ when here the first time, and who still refuse to have Him rule over them. The world has not changed radically in its attitude toward Christ. It is still cursed by sin and "in the embrace of the wicked one." Sin is everywhere. It is a species of insanity. Dice rattles in the secret chambers; revelers parade the streets; vice and intemperance clutch the multitudes; pride stalks abroad. Everywhere sin pierces the eye and ear, and pains the heart. The spirit of the world is opposed to the Gospel of Christ. This is true socially, politically, commercially and, I might add, religiously.

Now, notice what takes place when Christ returns. The faithful servants are rewarded. The man whose pound gained ten pounds is appointed to rule over ten cities. The servant who gained five pounds is given authority over five cities. These cities are not imaginary; they are literal and on the earth. The Lord expressly stated that in the coming age when the Son of man sits upon the throne of His glory, the twelve apostles are to sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19:27-28). The man who wrapped his pound in a napkin represents a very large class of professed Christians who never amount to anything. He had a wrong idea of God, and actually lost his soul because he was too indolent to redeem the time. There is no dodging the issue, every man must add to the pound entrusted to him or ultimately lose it and sacrifice his immortal soul. What happens to the enemies of Christ? "But those mine enemies, which would not that I should reign over them, bring hither and slay before me." This doubtless refers to those judgments which are to follow the translation of the Church, and continue their destructive work until the myriads of wicked and unsavable people have been removed from the earth. The European war in which millions have already perished, would seem to be the precursor of the Tribulation.

When Christ finished His redemptive work, He returned to heaven and sat down on the mediatorial throne. The Father honored the Son and said to Him: "Sit thou on my right hand, until I make

thy foes thy foot stool" (Acts 2:34-35). He is sitting there now waiting for the fulfillment of this promise. Before He returns God himself is to descend and pour out upon the nations His retributive judgments, and thus prepare the world for the Millennial kingdom. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire." The fire is here a symbol of destruction. The thrones which are to be cast down are those now occupied by the rulers of the world, not only political, but ecclesiastical. They must all go down before the advancing kingdom of Christ. The kingdom and the greatness of the power beneath the heavens have been given to Him, and through whatever conflicts the human race must yet pass, the night cannot outlive the morning. Righteousness is to cover the earth as the waters cover the channels of the deep. Militarism and despotism are doomed. Intemperance, greed, oppression, apostate religion and every other evil must disappear preparatory to the coronation of our Lord. The Scriptures teach that hosts of destroying angels are to help in the execution of these final judgments. Every blow that is now being struck against the combined forces of evil is simply preparing the way for this better Age. John Brown began to deliver the slaves of the South—he did not deliver them, he merely began. The full deliverance was the result of four years of bloody

conflict; then slavery was forever ended.

DEPARTMENTS OF SATAN'S KINGDOM

Three departments of Satan's kingdom are to play a prominent part in the tragic history of the last days. "And I saw three unclean spirits like frogs come up out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:I3-14). These unclean spirits from the mouth of the dragon are declared by some writers to be Paganism, Romanism and Mohammedanism. The beast is evidently the Papacy. Someone has said that when Satan succeeded in destroying the lights of ancient civilization and bringing in the Dark Ages, which lasted nearly a thousand years, he raised up the pope to rule the West and Mohammed the East. The work was too heavy for his Satanic majesty and so he raised up these powerful agencies to assist him, and they have both served him faithfully down to the present hour. Romanism has plunged the world into darkness and error, leading millions astray. She has put to death the best men and women the world has ever known, and, as another has expressed it, she is so drunk on the blood of the martyrs she does not even know she has been drinking! Romanism is spiritual Babylon, the mother of harlots, and is very conspicuous in the prophecies relating to the last days. As the

European war rages, the Mohammedans have once more begun to massacre thousands professing the Christian faith. The reports of these massacres in Persia are heart rending. Mohammedanism that has always represented war, slavery and lust, will soon be shattered to pieces. The fall of Constantinople spells doom for the Turk.

The seventeenth chapter of Revelation gives us a picture of Babylon, the anti-Christian system. Here we have the harlot woman sitting on the scarlet beast having seven heads and ten horns. The ten horns are ten federated kingdoms, and the seven horns represent the various forms of government assumed by the Roman beast. Five of these heads had fallen before John's day, and the sixth fell with the overthrow of the empire, 476 A. D. The Pope became the seventh head and is also to be the eighth, or the final Antichrist (Rev. 17: 11). The Reformers all held to this view and so do many Bible students today. The beast of this chapter and elsewhere is Romanism, which has a double organization, spiritual and political—the scarlet woman representing the ecclesiastical wing, and the beast the political. What a fearful arraignment we have of this gigantic system which, under the figure of a drunken harlot, has debauched all nations! After Romanism as an ecclesiastical power falls, the Pope is likely to assume a somewhat different character and for a short time take his seat on the throne of the world, still as Antichrist.

The eighteenth chapter gives us the fall of

Babylon, which fitly stands for all false Christianity. Babylon literally means "confusion" and includes all false religion which confuses its votaries with the delusion that they are traveling toward heaven when they are really journeying toward Hell. What a day of victory when spiritual Babylon goes down never to rise! The descending angel announces her overthrow with a loud voice, "Fallen, fallen is Babylon!" Protestantism has drifted into Babylon and must take her share of divine judgments.

The nineteenth chapter gives a vivid description of Christ going forth as a mounted warrior against his enemies. It is the battle of Armageddon, and the bloody conflict rolls on until the nations have become exhausted. The angel standing in the sun calls for the beasts and birds to come to the great carnival and feast on the flesh of kings and their armies. This is the closing scene of the Tribulation. After this Antichrist and the false prophet are cast into the lake of fire, arriving there a short time before Satan who suffers the same inexorable fate.

THE MILLENNIUM

The Millennium begins with the binding of Satan in the twentieth chapter. An angel comes down from heaven with a great chain in his hand, lays hold of Satan and casts him into the bottomless pit, making him a prisoner for a thousand years. He will be loosed at the end of this time and seek to recover the world, but his efforts will result in his defeat and final ejectment into the

lake of fire. Satan knows that his time is short.

The war that has lasted for 6000 years will soon be ended. With Satan and his armies overthrown there will be no one left to incite insurrection. All who have survived the Tribulation will gladly surrender to the Lord. The prophets of old are eloquent in their description of this time when a nation shall be born in a day. The first work of the glorified Church will be to evangelize the world. The Jews, having been converted, will be witnesses among all nations. What a privilege it will be then to preach the Gospel when Satan is cast out and all nations spread out before us like a whitened harvest field! There are many scriptures which corroborate this world-wide evangelization after the Lord's return. Take for example, the statement of the apostle James (Acts 15:14-17): "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Notice that it does not say to convert all the Gentiles, but to TAKE OUT A NUMBER for a special purpose. "AFTER THIS I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." This and many other scriptures clearly show that the conversion of the world will take place after the Lord returns —the great ingathering is to follow the rebuilding of David's throne.

A writer calls attention to the phrase, "seek after the Lord." He says the original Greek reads, "seek out the Lord," holding that there is a vast difference between seeking AFTER the Lord and seeking Him OUT till one finds Him. You may seek after the Lord and be lost; but if you seek Him OUT you will never stop till you find Him.

In the absence of Satan and every evil spirit the inhabitants of the world will learn righteousness. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zech. 14:16).

NEBUCHADNEZZAR'S DREAM OF HISTORY

HOW WE LEARN

Great truths are dearly bought. The common truth
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market, at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer-dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvests from the well ploughed field;
And the soul feels it has not wept in vain.

—H. Bonar.

CHAPTER IV

NEBUCHADNEZZAR'S DREAM OF HISTORY

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days"—Daniel 2:28.

OME FACTS of the book of Daniel are quite familiar even to children. The prophetic portions are not so familiar, yet they should be prayerfully studied as they shed great light on the future; they are a part of God's Word, none of which is to be neglected. This dream of Nebuchadnezzar's was revealed to him by the Lord and outlines the whole period of the Gentiles. The COLOSSAL IMAGE which he saw represents Gentile dominion down to the end of this age. It was God's first plan to rule the world himself, as no man or set of men are capable of doing it. He first chose Adam as His representative, and he failed. He next selected Noah as the head of the race, but Noah failed, and his age made an attempt to become independent of God and closed in judgment. Finally God chose Israel and gave her the dominion of the world on the ground that she

prove obedient and faithful. He established through the chosen people a Theocracy, which means the government of God. But Israel rejected Him and the dominion of the world was taken out of her hands and given to the Gentiles, Nebuchadnezzar being the first appointed head. This was 587 B.C., when Jerusalem was destroyed and Israel went into captivity; thus began the period of the Gentiles.

FOUR GREAT WORLD-POWERS

Now let us look at the great metal image which Nebuchadnezzar saw, and its interpretation as given by Daniel. It sets forth the establishment of FOUR GREAT WORLD-POWERS, the last one splitting up into ten kingdoms; and then there appears the mysterious stone, hewn from the mountain without hands, which falls upon the image and dashes it to pieces. The stone increases until it fills the whole earth. Hear the words of Daniel: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that

no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 31-35). Nebuchadnezzar himself was this head of gold (Dan. 2: 38); the arms and breast of silver represented the Medo-Persian kingdom—"Peres; Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5: 28). The abdomen and thighs of brass, represented the Grecian kingdom under Alexander (Dan. 8: 20); the legs of iron with feet and toes a mixture of iron and clay, stood for the great Roman Empire with ts Eastern and Western divisions and prolonged into the kingdoms of modern Europe. So far the interpretation is conceded by all. Now while Rome has passed away, yet in some sense she still exists today in the nations bordering the Mediterranean Sea. She is the beast or kingdom spoken of by John which "was, and is not, and yet is" (Rev. 17;8). But the government of the world is still Roman— its laws, its language, its social and political fabric, is closely allied to Rome. Cæsar still rules and continues to give orders that the world should be taxed (Luke 2:1). The empire itself is now lost beneath the fragments of European governments, yet, according to John, it is to be revived once more and constituted into ten kingdoms and ruled by Antichrist during a part of the Tribulation. John speaks of this beast as having one of its seven heads wounded, or smitten unto death, but he says the wound was healed (Rev. 13: 3). Some of the best Bible interpreters hold that when

the Roman Empire was destroyed by the Goths, Huns and Vandals, A. D. 476, the Papacy was raised up as the seventh head to continue the empire; thus the pope assumed the throne of Cæsar and wielded the scepter over kings for centuries. There is no doubt but that he is the Antichrist today, though in the Tribulation there may possibly arise another "wicked one," who will rule for a time after the harlot church has been destroyed (Rev. 17).

DETERIORATION IN GOVERNMENT

Let us look at the deterioration of government as revealed by this image. It begins with the head of gold and runs down. God did not give world dominion to Nebuchadnezzar because he was spiritual and would obey Him, but because He wished to show man's utter failure to rule apart from Himself. Nebuchadnezzar was doubtless the greatest man in the world, and the most capable to rule. His kingdom was that of an absolute monarchy, and therefore very strong, yet he signally failed. Becoming proud and independent of God, he was driven from the throne and compelled to eat grass like an ox. For seven years his reason was dethroned and he played the role of king over the cattle, until he recognized the rulership of the Most High God. This insane king beating the cattle around, is a striking illustration of all Gentile dominion down to the establishment of Christ's own kingdom. Its chief characteristic is DEGENERATION, for we see it running from the head of gold down through the silver, brass and

iron until it reaches the mixture of iron and clay —each succeeding world-power becoming inferior to the other. This inferiority does not refer to military power, wealth, territorial extent and so on, but to the character of the government. The Medes and Persians were inferior to the Babylonians, and the Roman was inferior to the Grecian. So you see the trend of the Gentile age is not up, but down. The image declines in value from gold to iron and clay. And the weakest forms of government exist today among nations. There are clay elements in democracy, which we may note in the upheavings of society, and they may bring disaster at any time. Take for example, Socialism, trusts, labor unions, anarchy, corporations and other elements as portentious signs of catastrophe. This deterioration has no reference to the refinements of civilization, simply its strength and durability. Remember this Gentile age begins with the head and runs down to the feet; so the progress is downward and not upward. Many are opposed to this idea, but I prefer to take the Word of God as it is. Nothing is made by whittling it down or changing it to suit our theories. The Bible plainly teaches that the world is to grow worse until the end. Side by side with the development of good is the development of evil, and this age is to wind up like all others—in judgments.

THE SYMBOLISM OF BEASTS

There is another view of these successive kingdoms under the symbolism of wild beasts. Nebuchadnezzar saw the successive world powers

as a metal image declining in value. God's view of them is that of rapacious beasts (Dan.7). There was first the winged lion to represent Babylon, then a bear with voracious appetite, representing Persia; then came the spotted leopard setting forth the Grecian Empire, and last of all the terrible beast with iron teeth, devouring and breaking in pieces and crushing everything with its feet. This nameless monster with its ten horns represented Rome, the iron foot of whose despotic sway shook the nations to their centers (Dan. 7:7). For nearly eight hundred years she extended her conquests, and became at last the embodiment of wickedness and sensuality. Now these beasts with their ravenous appetites, selfish, greedy, fierce and destructive, represent human government in contrast with the Divine. Looking at these symbols, I cannot understand why some people are expecting the world as it is now to become Christian. The very idea does violence to all interpretation of Scripture. These beasts represent the FLESH and they are to continue down to the coming of Christ. Their natures are not to be changed; neither can you change the FLESH, the sinful nature in man; it must be destroyed by the baptism with the Holy Ghost. Wild beasts can be tamed and even made useful, nevertheless they still retain their fleshly, animal nature. Let the reader visit a menagerie, and watch the animals as they are being fed, and as he sees them growling and fighting over raw flesh, he will have a picture of the nations as they will continue to be until

Christ comes. One of the most striking characteristics of these days is fleshly appetites. Man in his natural condition is depraved—his eyes are downward, his appetites and instincts are fleshly, and he is capable only of self ruin. Fallen from his high estate, he is led captive by his lusts. In the midst of our boasted culture and civilization, we note a rapid deterioration in morals. Crime is on the increase, divorce cases are multiplying, and self-indulgence and lawlessness are becoming more rampant. The world, however you may view it, whether in a commercial political, military, ecclesiastical or educational sense, is dreadfully corrupt.

If anyone objects to this symbolism of beasts, let him remember that the nations themselves have adopted it. The dragon, the lion, the bear, the eagle are emblems placed on national banners and stamped upon their coins. We have the British lion, the Russian bear, the American eagle, etc. The Word of God teaches that it is upon this political world-power that the judgment of heaven is to fall. The political beast of John (Rev.13), comes from the abyss (Rev. 11:7), and is cast again into perdition, thus ending all the world's kings, armies and administrations forever. In Daniel 2, we have the same fate marking the huge image, for it is suddenly destroyed and the kingdom of Christ takes its place. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it

shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (verses 44 and 45). This is very clear. When this world power assumes the form of ten kingdoms under the rulership of Antichrist, the stone is to suddenly fall upon the toes of the image and produce overwhelming destruction. Without a doubt we are rapidly approaching the fulfillment of this prophecy. We are now up to the toe age of the image when the stone must fall and grind it to powder. Please note that the stone does not absorb the gold, the brass and the silver, but scatters them as the dust of the threshing-floor and then fills all the earth. This stone is the kingdom of Christ. It is one mass, though made up of many independent particles. So Christ is spoken of as a Rock and as a stone,—His Church is built upon the Rock—and the kingdom here referred to is composed of the Church, the Bride of Christ and restored Israel with Christ as the Head. This kingdom does not come gradually, as many suppose, but according to the interpretation of the dream, it is to come SUDDENLY —the stone does its work at once.

RESTORATION OF THE JEWS

Numerous scriptures teach that the Jews are to have a prominent part in the coming kingdom. In fulfillment of the promise to Abraham they are

going back to Palestine, at first in an unconverted state, then they will rebuild the Temple and begin to worship God after the manner of their fathers. During the Tribulation they will be persecuted by the "man of sin," the Antichrist—the "little horn" of Daniel, who is greatly opposed to "the horn of salvation." It seems that all the nations will at that time be under the dominion of the Antichrist who will be destroyed by the brightness of Christ's coming, slain by "the breath of His mouth." The earth will then be swept clean of the enemies of our Lord, and the purified Jewish remnant will look upon Him whom they pierced (Zech. 12:10-14). Hallelujah! Study in connection with this thought the fourteenth chapter of Zechariah. This day of victory is coming. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. * * * Jerusalem shall be safely inhabited." It is now trodden down of the Gentiles "until the times of the Gentiles be fulfilled" (Luke 21:24); but God will yet create Jerusalem a rejoicing, and her people a joy (Isaiah 65:18).

In view of all this, What room have the Gentiles to boast? Paul in the 11th chapter of Romans reminds them that they are simply the "wild olive tree" grafted into the original stock; that the natural branches (Israel) had been broken off on the account of unbelief, but are to be grafted in again; "For God is able to graff them in again." Therefore the Gentiles are not to "boast" or to be "wise in their own conceits." He states plainly

"that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. AND SO ALL ISRAEL SHALL BE SAVED: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25,26). God's covenant with Abraham was unconditional,—the gift of the land of Palestine, the calling and mission of the Hebrew people to the nations, all must be fulfilled.

IS THE WORLD GROWING BETTER?

The popular church and ministry declare that it is. They point to civilization and the wonderful developments of the age and tell us the nations will soon accept Christ. According to this image and its interpretation, there must be a natural decline to the end of the age. Numerous other scriptures positively state that the world is growing worse, just as it did before the deluge. Men may wear better clothing, climb to higher heights, enjoy the refinements of this boasted age and at the same time, be living in ignorance of God and in open rebellion against Him. An educated man or woman is no nearer God than a heathen. He may be a member of a church and a professed Christian, but if he has not the Spirit of Christ, he is none of His. No, the world is still in rebellion against God (1 John 5:19); and it will go on in its blindness and false worship, devoted to pleasure and to a life of the senses, just as the antediluvians did until the flood came and swept them all away.

SCRIPTURAL PROOF OF PREMILLENNIALISM

WHO DOES IT?

Men don't believe in a Devil now, as their fathers used to do;
They forced the door of the broadest creed to let his Majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the Devil isn't, and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows His wheat?
The Devil is voted not to be, and, of course, the thing is true;
But who is doing the kind of work the Devil used to do?

We are told he does not go around like a roaring lion now;
But whom should we hold responsible for the everlasting row
To be heard in home, in Church and State, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and, of course, the Devil's gone,
But simple people would like to know who carries his business on.

—Alfred J. Hough.

CHAPTER V

SCRIPTURAL PROOF OF PREMILLENNIALISM

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the age" —Matt. 24:3, R. V.

OD HAS NOT left men in darkness. The plan of salvation has been made very plain, and any one may know the truth who is willing to walk in the light of the Word, "to bring the bottom of his life up to the top of its light." It is not the opinions of men that we want, especially those who are not converted, but the Bible, which is "the only and sufficient rule of faith and practice."

Premillennialism asserts that there can be no Millennium until Christ comes; that the condition of the world at His coming will be that of general apostasy. Postmillennialism holds that His coming will not occur until after the world has been converted by the preaching of the Gospel. It maintains there is to be a spiritual reign of Christ for possibly a thousand years, then He will come for a general Judgment and to wind up all things. The advocates of this last theory shut their

eyes to the downward trend of the times and spiritualize those prophecies that predict for Christ an earthly reign. They have become adepts in "spiritualizing" Scripture. The fact is, they are blinded by unbelief, just as the Jews are who spiritualize those passages relating to His first coming. There are two sets of prophecies, one representing Christ as coming in weakness to suffer and die for the world; the other representing Him as coming in power to execute judgment, regather dispersed Israel, sit on the throne of David and reign in peace for a thousand years (Dan. 7:13,14; Isa.6:6, 7; Micah 5:2; Luke 1:31-33). This second class of prophecies are to be as literally fulfilled as were the first. Why should we reproach the Jews for their unbelief if we are guilty of the same thing?

THE WORLD UNCONVERTED

All scripture bearing on the future condition of the world, denies a general acceptance of the Gospel in this age. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Now, if the nations have been converted this text should read quite differently. Christ should have said, "When the Son of man cometh shall he find UNBELIEF on the earth?" Paul ought to be good authority on the condition of the world in the last days. He says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1,2). If one cannot see a present

day application of this scripture, it is because he lacks spiritual discernment. At the very time of Christ's appearing, not one nation on the earth will have been truly converted. "Behold, he cometh with clouds; and every eye shall see Him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). If Postmillennialism is true and the world will actually be enjoying a Golden Age at Christ's coming, then why should all the kindreds of the earth WAIL because of Him? Christ also makes a similar statement and says that at the time of His appearing all the tribes of the earth shall MOURN (Matt. 24:30). If these nations were truly converted their mourning would be turned into shouting. Persons delivered from sin are not going to mourn, but shout when Christ comes in the clouds. This "wailing" and "mourning" indicates unpreparedness and impending judgment. Sinners will wail, but saints will shout. Perfect love will give one boldness in the day of judgment (1 John 4:17). They tell us that the Jews as a people are to be converted before Christ comes. Then why does Zechariah say that they too will mourn "as one mourneth for his only son, and shall be in bitterness," for Christ "as one that is in bitterness for his first born" (Zech. 12:10-14). These scriptures all teach that the world will still be unconverted when Christ returns. There may be great progress outwardly—in science, education, reforms, inventions, and missionary movements; but all this can exist side by side with great

spiritual darkness. There will be plenty of religion, but very little salvation. Men will have a form of godliness, yet deny the power thereof (2 Tim. 3:5).

NO RELISH FOR SOUND DOCTRINE

Again Paul says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4). The various denominations have little or no relish for sound doctrine; they are reaching out for a "NEW THEOLOGY". All sorts of heresies are being propagated and received by thousands who have no desire for salvation. Repentance, the new birth, Christian experience and holy living, have become distasteful. So the people, having itching ears, are heaping to themselves teachers. The figure is rather grotesque. It is that of a swine with filthy, itching ears, leaning up against a fence or a stone to rub them. Thus the great masses of people, including church members, have little or no relish for the Gospel, and they demand a soft, velvety kind of preaching that will entertain them. They have been wallowing in the mire and filth of this world, and have itching ears.

The Bible says that when Christ comes Antichrist will be in power, having kingdoms under his wicked and cruel grasp. He will make war with the saints and overcome them (Rev. 13:7). He is to continue his blasphemy and opposition to

the Most High until destroyed by Christ's personal coming (2Thess. 2:8). How is it possible to have a converted world with Antichrist still in power? We are to have a Millennium sometime; but the question is, when does it come and how is it to be brought about? Peter evidently did not look for it until after Christ's return, for he says "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." That we are approaching a time of lawlessness, lust and infidelity and open ridicule of true religion, no one can deny. Old fashioned religion is now very scarce, a great deal more so than perhaps the reader thinks. There is godliness, but abounding ungodliness; piety but a great deal of impiety; evangelism, but much spiritualism and devilism. This may be called croaking, but it is always better to preach the truth and have God's approval rather than man's. As someone has said, You cannot put out a fire by smashing the alarm bell. God's messengers down the centuries have had to "cry aloud and spare not." The only way to save men from going down to perdition is to warn them. The preachers must be able to give the right signal.

Sometime ago a switchman swung a white light before a train instead of a red light. On it swept till it plunged down an embankment. The passengers shrieked and prayed. The cars were

piled one upon another, and many lives were lost—all because the signal-man waved a white light instead of a red one. The minister's responsibility is great. If he gives an "uncertain sound," the blood of the people will be upon him.

The popular ministry is not in the soul saving business. It denies that there is any danger ahead, and is fond of quoting certain texts. These men tell us that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9); but they fail to mention the tribulation judgments that are to usher in this glorious time. This very passage is preceded by the words, "He shall smite the earth with the rod of His mouth, and with the breath of his lips shall he slay the wicked." They tell us that Christ is to have the heathen for His inheritance and the uttermost parts of the earth for His possessions (Ps. 2:8). Yes, I believe this with all my heart; but in the next verse we are told what takes place before this can be—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

WHAT THE PARABLES TEACH

Many of the parables teach that Satanic energies are to continue to the end of the age. Take the seven parables in the thirteenth chapter of Matthew, and they all show the continuation of evil. The object of these parables is to give a history of the world during the absence of Christ; they concern "the mysteries of the kingdom of heaven." Take the Parable of the Sower, and we

find the incorruptible seed bearing fruit unto perfection in only ONE FOURTH OF THE GROUND. In other words, three fourths of the soil yields no fruit. So much of the ground is wayside, or thorny, or occupied with rock. What a picture of men's hearts today!

Take the Parable of the Wheat and the Tares. Here we find a powerful enemy sowing evil seed which springs up and jeopardizes the good harvest. The tares look very much like the wheat. Note that both are in the same field (the world) and continue till the end of the age, which is the harvest. Then the tares are gathered up in bundles and cast into the fire, while the wheat is stored in the heavenly garner. The tares represent the unconverted and false professors of religion. Already it would seem they are being gathered in bundles preparatory to the final holocaust. Look at the multiplicity of organizations—political, social, industrial and religious. On the other hand, God's people are being separated from the world and from all that is unclean. This doctrine of separation is a fundamental one in the Bible. As Christians we cannot be yoked up in unholy combinations (2 Cor. 6:14-18).

The Parable of the Draw Net teaches the mixture of good and evil during this age. Only a small number of the fish in the sea are gathered into the Gospel net—some of every kind. The "good" are put into vessels and the bad are cast away. The Gospel net catches all kinds of fish, but only the good ones will be preserved. "So

shall it be at the end of the world (age): the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Take the Parable of the Mustard Seed. The birds of the air that lodge in the branches of the tree represent in figure the corruption of Christianity throughout the world. The mustard seed becomes a tree, but all kinds of fowls lodge within its branches. The European nations now in deadly conflict all profess to be Christian. Does anyone suppose they really are? Truly speaking there is no Christian nation, and there will not be till Christ comes.

Take the Parable of the Leaven, and it also teaches corruption and apostasy. Leaven according to the Scriptures, represents evil. It is fermentation and corruption. We have the leaven of Herod, the leaven of the Pharisees which is hypocrisy (Matt. 16:11-12); the leaven of malice and wickedness, and the unleavened bread of sincerity and truth (1 Cor. 5:7,8). This leaven or corrupt bread stands for counterfeit Christianity, which is all about us. Take the Roman Catholic Church as a most striking example. Could Christian bread become any more polluted than it has in this organization? Take the Greek Church or the Church of England, or various other denominational bodies and you will find that the spiritual bread they are giving out to the people has been leavened and polluted.

Some people try to interpret these parables and other scriptures so as to transform the world into the Church, the flesh into the spirit and leaven out the devil altogether. But the careful of the Bible sees things quite differently. He sees in every dispensation of the world a parallel development of good and evil; there is progress and deterioration—revivals of religion and apostasy, and finally catastrophe. The real character of our present civilization is far from being Christian. In religion the "strait gate" has given place to a broad one without any self-denial or religious restrictions; and the "narrow way" has been broadened out to receive all classes who desire to take the world as baggage with them. So many church members in harmony with their religion, find it easy to give loose reins to sinful appetites and passions. The bulk of professed Christians seem to have no idea of what it means to be separate from the world; they worship at the shrine of folly and fashion and mammon, and thus the churches have become hopelessly worldly. Our only hope of reaching heaven is to bear the cross and keep filled with the life and power of God.

THE END OF THE AGE

In quite a number of passages "world" should be rendered "age"—they are two distinct words in the original (See Matt. 12:32 and Luke 20:34,35; Eph. 1:21). The present is called "an evil age" (Gal. 1:4) and Paul tells us not to be conformed to it (Rom. 12:2); neither are we to love it (2 Tim. 4:10). The Bible speaks of the

wisdom of this age as being evil, and calls Satan the prince and the god of this age (Jno. 16:11; 2 Cor. 4:4). There is an age to come, the Millennium, that is to be an age of righteousness (Heb. 2:6-8) when all things will be in subjection to Christ. Thus the history of the world is divided into ages or dispensations, each one beginning on a higher plane than the preceding one. It is important that everyone should understand this dispensational plan, otherwise the whole Bible will be misunderstood. In each of these ages God is working out a special purpose in the plan of salvation. In this age His plan is to gather out the Church from which He is to select a Bride for His Son. Not all who are saved will be members of the Bridehood, only those who measure up to the highest standard. They will be as it were the Crown Jewels of His kingdom. When in London I visited the Tower and saw the Crown Jewels of the British Empire. They are worth millions of dollars and are not only protected by iron bars, but by an armed guard. Of course England has other wealth besides these Crown Jewels; but they constitute a peculiar treasure of the nation. God's Crown Jewels are the sanctified people who have left all to follow Him. They constitute His peculiar treasure and will be given the highest reward and place of honor in the Coming Kingdom. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him (Mal. 3:17). Read also 1 Peter 2:9. With the

view of this selection, the Gospel is now being preached. He is choosing out of all nations a company that He may present them to Christ as His Bride, a glorious church without spot or wrinkle (Eph. 5:25-32). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Again the present age is represented as one of darkness, (Rom. 13:11,12); and Christ's coming will be the beginning of the day (1 Cor. 3:13; Heb. 10:25). The world about us is in darkness, notwithstanding the fact that churches and schools are multiplying on every hand, for comparatively few know God whom to know aright is life everlasting. How few have a proper conception of the new birth, of prayer, holiness and of Christian living. When Christ was in the world He was the light of the world—"As long as I am in the world, I am the light of the world." During His absence Christians are to be the light,—"Ye are the light of the world." They are to shine as luminaries in the heavens and thus to some extent modify the darkness of this evil age.

THE PRESENT ORDER DOOMED

The present order of things must pass away to give place to the kingdom of Christ. He expressly declared that every plant His Father has not planted shall be rooted up (Matt. 15:13). The fallen church, both Catholic and Protestant, and the great political world-powers will go down during the tribulation judgments. A gigantic

tree lifting its great branches high into the heavens, collapsed during a storm. As it stood there in its stateliness for years, monarch of the forest, it seemed to defy every blast, as well as "the tooth of time and the rasure of oblivion." A farmer hearing the terrible crash, came to view the tree and to ascertain the cause of its downfall. It was beautiful and well preserved on the outside, but rotten at the heart! So when it locked in with the storm, it was unable to stand the strain. Need we draw the application? The great church organizations of today with every other earthly power, like the giant tree, must go down, because there is corruption at the heart. Sin of every form has brought decay and ruin to the center and, though substantial in outward appearance, they are unable to stand the lightning and tempest of God's judgment and wrath.

Is there such a thing as building for eternity? Must all cloud-capped towers, gorgeous palaces and solemn temples thus dissolve and leave not a rack behind, as Shakespeare says? The church that would stand forever must be built upon the rock. It must preach and practice the New Testament standards. It must be kept pure in heart and sound in faith. Likewise every individual must be careful how he builds. Everyone is building a character-edifice of some kind. If we build on Christ and according to His specifications—gold silver and precious stones, we will have a character that earthquakes cannot shake or judgment-fires consume. Paul says, "Let every man

take heed how he buildeth. Remember there is to be a cleaning up sometime, and the debris of the ages will be removed to THE GREAT DUMPING GROUND OF THE UNIVERSE. It will then be too late to correct the mislived past. There sin in all of its horrors will continue to hold its never ceasing Saturnalia in a place of outer darkness where there is absolutely no hope.

HAS CHRISTIANITY FAILED?

Since the war has been raging in Europe, the question is being asked, Is Christianity a failure? Many contend that it is. It all depends on what is meant by Christianity. If you mean the dead ecclesiasticisms called the Church, I grant they are failures. But the true Church of Christ is not a dead formalism; it is a living organism. Europe has been burdened with a false ecclesiasticism for centuries. Take Romanism with its two hundred millions of members, and millions of them do not know a Bible from a prayer book, and are virtually heathen. The policy of Rome is to supplant the Man of Galilee with the man on the banks of the Tiber. It has always been the foe of civil and religious liberty, and it is now active in this country seeking to muzzle the freedom of the press, to control politics and to bring the nation under its withering curse.

There are some true Christians everywhere who worship God in spirit and in truth; but how few in these old ecclesiasticisms have a true knowledge of God and His Word. As a writer has said, probably there is not a crowned head in Europe

who has been born of the Spirit—and no man is a Christian, be he king, pope or beggar who has not had a change of heart. Ecclesiasticism has always failed. It was a failure in the days of our Lord, and in every subsequent age. Architecture and images and candles and mumbling prayers have been mistaken for Christianity too long. The great cathedrals of Europe that have recently been destroyed by the war have stood for centuries, probably without witnessing a single conversion. No wonder they have been shattered by bursting shells! Real Christianity is not an ecclesiasticism, but a Life that blooms in fragrance and beauty in the hearts of men.

CHRIST AND THE THRONE OF DAVID

ANTICIPATION

Jesus, Thou King of kings,
  Thou Messenger of grace,
When shall the golden gates unfold,
  And we behold Thy face?

Girt with the thorny crown
  We've seen Thy wounded brow;
But we shall see Thee in Thy power,
  As angels see Thee now!

We've gazed upon Thy cross,
  Where thou didst hang in shame;
We'll see Thee on Thy throne of light
  Bearing a royal name!

Earth needs Thee as her King;
  And Jewish exiles cry,
Come, David's Son to David's throne,
  And reign eternally!

Thy Church, amidst her tears,
  Throughout the weary night,
Looks forth to catch the quiv'ring ray
  Of morning's dawning light.

Return, O Lord, return!
  Why should Thy chariot stay?
I long to hear Thy words of love,
  "Rise up and come away!"

—PENNEFATHER.

CHAPTER IV

CHRIST AND THE THRONE OF DAVID

"And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"—Luke 1: 32,33.

IN DANIEL'S interpretation of the Great Image, we saw the world-empires on their way to ruin—one by one they rise up and are gone. But in the days of these kings the God of heaven sets up a kingdom that shall never be destroyed. This is none other than the kingdom of Jesus Christ, which is destined to cover the earth. The prophecy of Daniel did not receive its fulfillment in the Lord's first advent, for it clearly states that He will come in the clouds of heaven (Dan. 7:13). He came the first time as the Babe of Bethlehem; His second coming will be in the clouds with power and great glory (Rev. 1:7). The first time He came He refused to take the kingdom of Israel, declaring that His kingdom is not of this world (Jno. 18:36). This, however, does not mean that His kingdom is not to be IN this world. He also said

of His apostles, "They are not of the world" (Jno. 17:14), meaning that they were not of the spirit of this world. When Christ comes again it will not be to suffer and die, but to conquer and reign, and according to Isaiah, He will sit on the throne of His father David. Notice how clear and definite is this statement. The Spirit of God in Isaiah said that a child should be born whose name should be The Mighty God, and that His government should be on David's throne, establishing it forever (Isa. 9:6,7). And seven hundred years after Isaiah had uttered these words, the angel said to Mary that Jesus would sit on David's throne.

THY KINGDOM COME

The "kingdom of God" or "kingdom of heaven" is viewed in Scripture under different aspects. In a spiritual sense the kingdom of God is here already, in the hearts of believers. It is simply God's government extended to this planet, just as the government of Great Britain is extended to India. The kingdom of Satan is also here in the hearts of men; it is not of this world, but of perdition, and is to be destroyed (Rev. 20). We enter the spiritual kingdom in regeneration. Thus "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

Again the kingdom of God is made to include all professed Christians, some truly some falsely. In this outward and visible aspect, it means the same as Christendom (Christ's kingdom). In certain parables the Lord uses the phrase

in this sense, when the kingdom is likened unto evil—the mustard seed, the draw net, and leaven. In a visible and literal aspect the kingdom is yet future and means the government of the world by the Lord Jesus Christ, after all obstructions to the heavenly kingdom have been swept away. It is for this future kingdom that we pray, "Thy kingdom come, thy will be done in earth as it is in heaven." Jesus acknowledged before Pilate that He is king, and added, "To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth." His is a kingdom of truth, in contrast with the kingdoms of this world and of Satan's kingdom of falsehood.

The Scriptures represent Christ as a king appointed to an earthly throne. He comes in the royal lineage of David and is to be his successor. As God, we understand that He is also king of the universe, and He is also the king of human hearts, for when all sin has been cleansed away He takes up his abode in the human temple. When Alfred Cookman, received the baptism with the Holy Ghost, he laid his hand on his breast and said, "I have the millennium in here." But as the Son of David, Christ is to reign on his throne, an earthly throne in a man's position and a man's surroundings, yet as the God-man. The transfigured saints will accompany the Lord on his return and will possess the kingdom with Him. The Lord speaks of those who are "rich in faith," as "heirs of the kingdom." And we are told that if we suffer

with Christ we shall also reign with Him (2 Tim. 2: 12).

Some object to the visible and personal reign of Christ. They say it is absurd to think of His sitting on an earthly thone. The question is not one of mere opinion; it is a matter for the Scriptures to decide. No one would have thought that the Son of God should be born of a woman. Infidelity, in the pulpit and out of it, has always ridiculed the virgin-birth of Jesus. Yet this does not alter the facts of Revelation. The Word of God will stand when all else has failed. God's purpose for His Son to come again and to sit on David's throne will not fail. Indeed the Scriptures could not be more explicit on this subject. The prophecies all point in that direction.

You ask, Is not the language figurative? Does not the throne of David stand for Christ's reign in the hearts of men, or in the Church? We answer that more than a hundred scriptures relating to His first coming have been literally fulfilled, and those relating to His second coming must also be literally fulfilled.

DAVID'S KINGDOM TO BE REBUILT

God's Word could not be more definite or positive on this subject. Amos says "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11). This prophecy is given in connection with Israel's restoration. God said He would destroy the kingdom of Israel, but not

utterly; that He would sift Israel among all the nations which He has literally done. Then He promises the restoration, then the possession of nations and the prosperity of the Land (Amos 9: 12-14). Notice the language, "After this, I will return, and will build again the tabernacle of David." That is to say, after He has visited the Gentiles to "take out a people for His name" (Acts 15:16).

As David's kingdom was a literal one, so Christ as his successor must have a literal kingdom. For, as a noted minister has asked, "If Christ does not get from David what David had—namely, an earthly throne,—how can he get from David what David never had—the reigning in human hearts, or a spiritual rulership." This question is absolutely unanswerable.

THE DAVIDIC COVENANT

In the seventh chapter of II Samuel we have the Davidic covenant in which the Lord promises to establish his kingdom, to give him a son to succeed him forever. Now this Son was not Solomon, but the Messiah, as is clear from Heb. 1: 5 and Acts 2:30. The writer in Hebrews refers to this covenant. Peter says in Acts 2:30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." David understood this when the covenant with him was made and it is evident he did not have Solomon in mind when he addressed the Lord (2 Sam. 7:18,19).

If we take Bishop Horsley's translation as

well as that of the great commentator Dr. Adam Clarke, this reference to the Messiah is made very clear. According to this, David said, "O Lord God, Thou hast spoken of thy servant's house for a great while to come, and hast regarded me in the arrangement about the Man who is to be from above, O God Jehovah."—or as others translate—"the Adam from above, God Jehovah." There is no question but that the son promised to David is the Messiah, but turning back to the 14th verse there seems to be a serious difficulty. Of this Son it is said, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." We know that this could not be true of Christ. But Dr. Adam Clarke and others read the passage very differently. "In his suffering for iniquity I will chasten him," etc. This is a very different thing. It shows Christ as our Divine substitute, bearing upon His shoulders the sins of a lost world. The application here is perfect. And what a picture we have in this covenant! God comes down and talks to David, as He did to Abraham, promises him a Son who should sit on his throne, reveals to him that He is to be the Messiah, the God-man. David is overwhelmed with the sense of his unworthiness and thanks God for the exalted privilege conferred by being taken into the "ARRANGEMENT" about the Man that is to come.

GOD'S ARRANGEMENT

Reader, are you in God's wonderful arrangement? We can all be in some sense if we choose.

Abraham was in God's arrangement and through him all the nations of the earth were blest. God's covenant with him swept down the ages and has some particulars with reference to Israel yet to be fulfilled.

The Patriarch obeyed the command to forsake his country and his kindred, and to take his journey unto a strange land. Crossing the Euphrates he became the first of the Hebrews—literally "the one who crosses over." Within the fluttering curtains of his tent was the seed of the Chosen People and in some sense the hope of salvation for the race. Abraham proved faithful and God made him the father of many nations. Had he or David failed, God doubtless would have raised up others to carry out His plans.

We all have our places to fill. How important it is for us not to fail. If we prove faithful we will be in the divine arrangement for carrying out the redemptive work. If you are in God's arrangement, a chosen vessel for the advancement of His kingdom, you are highly favored, no matter how humble your position may be.

God's promise to David will be fulfilled, as all His promises are. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me (Ps. 89:35,36). Israel is to be regathered and once more become a nation. Isaiah says, "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land (14:1). And Amos says they shall no more be pulled

up out of the land (9:15). Look at Israel today. Their preservation is a standing miracle.

Driven from their own land and sifted among the nations, subjected to terrible persecutions they remain separate and distinct, according to prophecy. They are like the bush Moses saw, that burned and was not consumed. Cast into the iron furnace of Egypt and into many other furnaces, they have come forth to be the astonishment of all. Volumes would not suffice to tell of their sufferings which have been enough to have obliterated any other people on the earth. But here they are, and for what purpose? It is that God's plans may be carried out—God's covenant with Abraham and with David. God launched a great enterprise when He created the world and peopled it. He knew the terrible curse that sin would bring, the cry of anguish it would ring from every human heart. He knew what redemption would cost. He foresaw all things from the beginning—the Fall, the Flood, the History of the Chosen People, the Tragedy of Calvary, Pentecost, and the Marching Forth of the Church to Conquest, Suffering and Persecution. He saw Romanism with its false doctrines and bloody persecutions, the Reformation, Revivals, Apostasy, Missionary Victories, the Coming of His Son to reign. He knew that Christ would some day be King over all.

He also planned to raise up men and Movements to meet events. He not only called Abraham, but Moses and all the prophets. He called Paul on the way to Damascus, and he answered

"What wilt thou have me to do?" He called Wyckliff with his open Bible, and Huss, and Savonarola, and Luther, Wesley and Whitefield and hosts of others, whose names are in the book of life—men and women greater in God's sight than the Pharaohs and Cæsars and the rich and the great. He is still calling those who are willing to forsake all and follow Him. The long conflict with sin is drawing to a close, but the battle was never more intense than now. It behooves us to keep in step with God and to hold out and on in this conflict till the last victory is won. It will take prayer and watchfulness and hard fighting, but the grace of God is sufficient. When Christ comes, His kingdom shall be an everlasting kingdom—"And he shall have dominion from sea to sea, and from the river to the uttermost parts of the earth."

SOME RADICAL CHANGES

The Coming of Christ will bring about some radical changes. In the first place the world will have a CHANGE OF MASTERS. Satan and all his adherents will be cast out, and the Lord and His saints will be exalted and honored. This world does not belong to the rich, or to any class; it belongs to God. "The earth is the Lord's and the fullness thereof." Jesus Christ created it, redeemed it, and has a right to rule over it. He has promised to give it to His saints as their inheritance forever, as a sort of soldier's bounty after the conflict of the ages has been ended (Matt. 5:5).

There will also be a CHANGE OF MANNERS. Sin

will no longer be made light of and excused. The trail of the serpent and the reign of iniquity will be ended. Evil lusts and appetites, like swelling toads and hissing adders, will no longer hide away. Envy, malice and selfishness, like owls and scorpions, will no longer make their nests in men's hearts. Holiness is to become the general character of all the people. You may not believe in holy living now, but the time is coming when you will believe in it. God commands us to be holy, and without this experience no one can enter heaven (Heb. 12:14).

There is to be a CHANGE OF OPINION. No more false religion, or martyrs or inquisitions or rack and thumbscrew. No more ridicule and infidelity, no more leering demons and snares set for the feet. Thank God, the time is coming when the earth will be the dwelling place of "righteousness."

There are to be great physical changes also. Paul says creation, now groaning in pain for redemption along with man, will be delivered from the bondage of corruption into the freedom of the glory of the children of God (Rom. 8:19-22).

AS IT WAS IN THE DAYS OF LOT

THE KING'S COMING

Christ is coming! let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase:

Christ is coming! Christ is coming!
Come, Thou blessed Prince of Peace!
Christ is coming! Christ is coming!
Come, Thou blessed Prince of Peace!

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory
When Thou comest back to reign.

Tho' once cradled in a manger,
Oft no pillow but the sod;
Here an alien and a stranger,
Mocked of men, disowned of God:

Long Thy exiles have been pining,
Far from rest, and home, and Thee;
But, in heavenly vesture shining,
Soon they shall Thy glory see.

With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty ransomed chorus
Onward roll from tongue to tongue.

CHAPTER VII

AS IT WAS IN THE DAYS OF LOT

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" —Luke 17:28-30.

UR LORD takes the days of Lot to illustrate the state of the world when He returns. Just as Lot was delivered from the impending doom of Sodom, so the righteous are to be delivered from the calamities of the last days. The terrible comparison we have in this scripture is made in order that we may not be deceived as to the times in which we live. Sodom was utterly destroyed for its iniquity, and its very name has become a synonym for infamy throughout all generations. There were a number of cities surrounding the Salt Sea in the Vale of Siddim, but the fairest and most prosperous of them all were Sodom and Gomorrah. Sodom flourished in the profusion of everything that nature and wealth could produce. The surrounding territory has been likened to the

garden of the Lord in beauty and fertility. Lot himself has testified to the richness of the well-watered soil, and in Genesis (14th chapter) we learn of four great kings who came from the East to invade the country and carry away the spoil. With mountains towering in the distance, no other region was more attractive and prosperous. Indeed it has been said that the sun in his long journey could not find a fairer city in all the gorgeous East. Sodom had full granaries and parks and pleasure gardens and palaces, and the inhabitants were devoted to fleshly indulgences. They lived on the low plane of sensualism.

VISIT OF ANGELS

Let us imagine ourselves carried back to that early time when these cities of the plain were destroyed. On the last evening two men were seen coming down to the gates of Sodom. There is nothing in their dress or manner to indicate that they are angels. They seem to be only common travelers seeking a lodging for the night. Lot sat at the gate of the city and by offering them hospitality obtained for himself such help as angels alone could give in the time of greatest need.

The two angels in company with the Lord, had just held an interview with Abraham concerning the overthrow of Sodom. The Lord refused to destroy the city until He had told him His purpose. He said, "Shall I hide from Abraham that thing which I do." The patriarch had prayed for these multitudes of people and warned them against the consequences of sin, and it was fitting that he

should be told of their terrible fate. For a considerable time the Lord must have talked with Abraham under the shadow of the oak, revealing to him the depths of iniquity into which the inhabitants had plunged. Judgment had already been delayed until mercy was exhausted. God warns, entreats, condemns, and—delays sentence. Then suddenly the limit of forbearance is reached and His wrath flashes out in retributive judgments. Not infrequently the prayers of His people delay the penalty of violated law. The doom of Sodom must have been delayed through the intercession of Abraham. The world is full of sinners now, yet God delays their destruction, not because He is indifferent to their sins or powerless to punish them, but because of the prayers of true Christians, and also because of His longsuffering. The saints have always been the preserving salt, saving humanity from utter ruin.

Abraham lived in close relation with God; he was His friend, and this is why his name is great in the world today. Like him, we may live in touch with heaven and in some measure be taken into the very counsels of God. He not only cleanses the heart from all sin, but illuminates His Word and reveals to us His plans and purposes. He takes man into His fellowship and lifts him into the higher realm of being. After Charles Kingsley had delivered a wonderful address, a woman quietly stepped to the platform and asked him the secret of his marvelous success. He answered, "I had a friend." We may all be friends of God, if

we do whatsoever He commands us (Jno. 15: 14,15), and to His friends He reveals many wonderful things. Thus God works through human agencies, —through Abraham, through His Church and gives an opportunity to every earnest soul to co-operate with Him. There are many voices in the world, but it is man's greatest privilege to hear the voice of God. Blessed is he who can distinguish it from all other voices, and obeys, whatever the cost may be.

THREE STAGES IN APOSTASY

After the interview with Abraham the Lord returned to heaven, sending the angels to Sodom on their mission of destruction. When Lot received the strangers with courtesy and took them to his own house, the rabble in the streets hooted and jeered and made vile suggestions. They saw in them nothing worthy of such kind treatment; they were much more ready to offer them rudeness and contempt and to make them the subjects of that passion which had cursed their very existence. The tendency of human nature is downward, toward degeneracy. A writer has called attention to the three distinct stages in deterioration or apostasy. The first stage in the downward trend is INTELLECTUALISM, which idolizes human wisdom, and rejects the true knowledge of God. The second stage lands one into IDOLATRY—worshiping the sun and all sorts of creatures. You do not need to go to the heathen world to find idolatry. A woman may worship a poodle dog and pay homage to dress and fashion. A man can worship his

farm, or house, or the horse he drives, or any other possession. An idol is anything that one loves above Almighty God, that takes His place in the human heart. The third stage culminates in BRUTALITY, or the sins of the flesh. The heathen world reached this level in its apostasy from God. So did the inhabitants of Sodom, and everything was made to minister to pleasure and to self indulgence. Their only pleasure was to find new ways of gratifying the coarsest and basest passions. Read Paul's startling arraignment of the heathen nations in the first chapter of Romans and note these three successive stages in their apostasy. The world's sin reaches its fullest development in luxury and licentiousness.

The Greeks had a temple of pleasure which was entered by an attractive doorway, where lights gleamed and minstrels played and sang. From within came sounds of music and dancing. But the rear of the temple opened into a swine-yard. Those who entered the front door were stripped and despoiled, and changed at last into swine. The end of self-indulgence is shame and degradation.

The men of Sodom were so blind in their sensuality they were ready to do violence to God's mighty angels who were able to wrap their city in devouring flames. When night came on, a crowd gathered and beset the house of Lot where the two strangers were stopping. They filled the air with rude outcries and vile remarks, becoming more and more dissolute and daring as the hours

passed on. No rebuke or warning would make any impression upon them—sin had completely destroyed their moral sense. The pent-up fires of passion within them were raging like some great volcano that pours out death and desolation for miles around. Remember these startling sins are analogous to those of the last days. Take the horrible reports that have come from the European war zone which tell of women outraged by brutal soldiers who recognize no law but the law of lust. It would seem that the same pent-up fires of passion are still raging within the bodies and souls of men. Literally thousands of women and girls have been made the victims of unrestrained lust. Think of vice running riot among soldiers facing death on the battle field; and the crimes of which they are guilty are not confined simply to the German and Russian soldiers, but to those of other nations. When we contemplate the outbreaking of sin in this titanic war we are appalled and wonder what the final outcome will be. Death is now sweeping forward on his pale horse and hell is following in his train.

LIMIT OF FORBEARANCE

The men of Sodom did not think they were doing anything unusual when they beset the house of Lot and would have broken down the door. They were no worse on this occasion than they had been many times before; but they had reached the point beyond which God's patience will not go. The antediluvians had reached that point when they laughed at Noah for building a ship without

any water to float it. Nineveh reached that point, and the divine wrath was poured out. So did Babylon when Belshazzar and his thousand lords held their drunken feast. The king saw the handwriting on the wall, and that night was Belshazzar, king of the Chaldeans, slain. Death rushed in with bloodthirsty sword, and the kingdom passed into the hands of the Persians.

God's handwriting is now on the towering walls of our present civilization. The nations of Europe have been weighed in the balances and found wanting. Everyone has been asking the cause of the war. President Wilson says no one can explain why the nations are thus involved, that our judgment must be withheld till some future time. But the real causes are not hard to ascertain. Sabbath desecration is one cause. No nation can recklessly disregard the Sabbath without penalty. Intemperance and infidelity must be taken into consideration. Luxurious living, licentiousness and oppression are big items in the count. Above all is a corrupt form of religion, notably Romanism, which has dominated these nations and against which God's wrath is to be poured out.

England has not glorified God as she should. France has been devoted to pleasure and sensuality. Germany has drifted from the principles of the Reformation back to Romanism and to infidelity; she is proud, haughty and devoted to militarism and must be humbled. Her methods of warfare are barbarous, and she is utterly unworthy

of the place among the nations she is seeking.

The Jewish nation reached the limit of divine forbearance when it crucified the Son of God. Forty years later the armies of Rome hurled their battering rams against Jerusalem and razed it to the ground. God often sends premonitory judgments to awaken cities and nations. The earthquake that destroyed San Francisco was of this character. The people were given over to feasting and riotous living, and God sent the earthquake. The Titanic disaster was another such judgment. On that last Sunday night hundreds of her passengers drank wine, played cards and danced in fashionable attire. The captain in proud defiance of danger drove recklessly on through a region of icebergs. Nearly all believed the ship was unsinkable. That last night was one of revelry, and little did men realize they were sporting with death. The sinking of this vessel was God's warning note to the nations that other calamities were soon to follow. When the men of Sodom were smitten with blindness and staggered about in the darkness to find the door, they had already crossed the boundary line between God's patience and His wrath. Their cup of iniquity was full, the last drop had been added. For Lot's sake there is just one more thing to do. He is permitted to go out to visit his sons-in-law and warn them to flee from the doomed city. And there is no more touching scene than this aged father making his way along the streets at midnight and pleading with his children to escape. They receive his

warning as an idle tale. They believe he is crazy, or perhaps is walking in his sleep, or that he has the night-mare. They tell him to go home and dismiss his fears, that everything will be all right in the morning. They argue that God is a God of love and could not possibly destroy so many people. But still the old man stands and pleads and urges them to heed the warning of his angel-guests. His words have no effect, and Lot returns with a heavy heart.

LOT HESITATES

The angels of rescue were anxiously waiting. They tell Lot that the hour of doom is at hand and he must quickly escape. He does not refuse to go, but hesitates. He did not wish to leave his friends, especially members of his own family. Lot had some strong attachments in Sodom—all of his interests were there. Had it not been for the prayers of his uncle, he doubtless would have shared Sodom's doom. He represents a large class of people who are in danger of selling out the interests of their immortal souls. Some years before when Lot separated from Abraham, he lifted up his eyes and saw the well-watered plains of Sodom. Abraham lifted up his eyes HIGHER and saw "the city which hath foundations." This spoiled him for material things. Lot chose the fertile plains—he pitched his tent toward Sodom, and it was not long until he moved into the city. Consider well his choice and then consider all that he lost. Once he was taken captive and Abraham delivered him. He lost his possessions, and the

country itself. He lost his family—his wife looked back and perished, and though he escaped with his two daughters, a dark curtain drops down on their future. Sodom stands for all that is opposed to God—sin, false religion and a worldly life. A man pitches his tent toward Sodom when he chooses this world instead of heaven; he lives for time instead of eternity; he sacrifices heavenly treasures for the things which are soon to perish.

The angels with merciful violence lay hold of Lot and compel him to escape—"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." Still he hesitates and begs them to let him stop at the little city of Zoar, which was not so far away. The overthrow of the city is delayed in order to give him time to escape. His steps across the plains mark off the last minutes for the doomed multitudes.

The sun has already risen; but as yet there are no signs of wrath or impending destruction. The shepherds are unfolding their flocks, and the laborers are going forth to their daily toil. The idle and the profligate are sleeping to make up for the dissipation and revels of the night. Suddenly the hour of doom strikes. Fire and brimstone rain down from above and fountains of fire burst forth from beneath, and the city is enveloped in sheets of destruction. There is a crash of timbers, a collapse of buildings, and the shrieks and wails of despair. The smoke of the burning is seen far away by the shepherds on the surrounding hills,

and by Abraham. Earthquakes and volcanic eruptions and suffocating gases made Sodom a desolation, a place not to be inhabited from generation to generation. The multitudes that thronged the streets of these mighty cities were suddenly swept into eternity—cast down to the lake of fire to suffer the vengeance of the eternal God; and the Dead Sea rolled in upon the ruins as a watery winding sheet.

CAUSE OF SODOM'S DOWNFALL

God made Sodom a desolation because she had become the hot-bed of sinful passions and indulgences. Her sins had become great and the cry of her iniquity, we are told, had come up to heaven. When we inquire the reasons for Sodom's downfall we find them stated by the prophet Ezekiel; "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and COMMITTED ABOMINATION before me: therefore I took them away as I saw good" (Ezek. 16:49,50). We find these same conditions existing today to provoke the wrath of God. Pride, that will not allow the knee to bow in penitence and confess one's sins. Fulness of bread, that destroys all hungering and thirsting after righteousness. Abundance of idleness, that will allow no place for the weighty concerns of the soul. Millions are thus devoted to the cares and expectations of a worldly life. Pride is enthroned in hearts as the master-passion. Sinful

indulgence is holding multitudes in its thrall, and they have no thought or regard for God's mercies or judgments. What is to be the final result?

"The mills of the gods grind slow,
But they grind exceedingly small."

God delays His judgments not because He is ignorant of the world's sin, but because of His longsuffering, not willing that any should perish. When the Romans saw the eyes of Jupiter covered with spiders' webs, they abandoned themselves to vice, saying, "Our god doth not see, neither doth he regard."

A WARNING NOTE

God both sees and regards. His eye penetrates every haunt of sin and He knows the secrets of all hearts. There is nothing hidden from the eyes of Him with whom we have to do. He spares until all resources are exhausted; then comes the fearful looking-for of judgment and of fiery indignation. Oh! the awful history of sin. It has ruined souls, desolated homes, overthrown nations and peopled hell. Thank God, the time is coming when it will be wiped out and the earth will be filled with righteousness.

Remember that our Lord takes the days of Lot to represent the condition of the world in the last days—"Even thus shall it be in the day when the Son of man is revealed." There is no dodging the exegesis of this scripture unless we flatly deny the Word of God. Jesus Christ purposely selected the darkest period in the patriarchal dispensation to represent the apostasy of our times. I might add

that the Methodist bishops in a recent address frankly admitted that the very sins of which Sodom was guilty are being committed in the centers of modern civilization. This Old Testament history has a message for the age in which we live. It may be summed up, as another has said, in two words. One is from man and the world,—the other is from God and heaven. One says, "Soul, take thine ease, eat, drink, and be merry." The other says, "Thou fool! this night thy soul may be required of thee." One says, "Tarry, be not alarmed; enjoy the pleasures of sin for a season." The other says, "Escape for thy life." The God who rained fire and brimstone on the cities of the plains will mete out His judgments to those who live for pleasure and reject His mercy. We have but one soul and we cannot afford to lose it; its value outweighs the world and even the universe.

When Pompey finished his eastern campaign, he returned to Rome, with a long line of barbaric kings tied to his chariot. They were brought in chains to grace his triumphal entry. God has made provision for every man, not only to conquer and bind in chains his lusts and passions and evil habits, but to destroy them completely and thus live a triumphant life. Paul says that they who live after the flesh shall die, and those who through the Spirit do mortify the deeds of the body shall live (Rom. 8:13). Oh! the importance of living in the higher realm, ready for all the future has in store. It requires grace and a full surrender of all that we have to win an immortal

crown. Is it worth while? A thousand times, Yes!

"Awake my soul stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around,
Hold thee in full survey;
Forget the steps already trod
And onward urge thy way."

THE LORD'S MOUNT OLIVET DISCOURSE

DIVINE WEALTH

All that I was my sin, my guilt,
My death was all my own;
All that I am, I owe to thee,
My gracious God alone.

The evil of my former state
Was mine and only mine;
The good in which I now rejoice
Is Thine and only Thine.

The darkness of my former state,
The bondage all was mine;
The light of life in which I walk,
The liberty is thine.

Thy grace first made me feel my sin
It taught me to believe;
Then in believing peace I found,
And now I live, I live.

All that I am, even here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to Thee.

—BONAR.

CHAPTER VIII

THE LORD'S MOUNT OLIVET DISCOURSE

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"—Matt. 25:13.

THE LORD'S SERMON on His final coming is found in the 24th and the 25th chapters of Matthew. Mark and Luke give reports of the same discourse in chapters 13 and 21 respectively. It was delivered on the Mount of Olives, Wednesday afternoon before His arrest, and was addressed to His disciples in answer to three questions, namely, "When shall Jerusalem and the temple be destroyed?" "When shall be the end of the age?" (not "the end of the world") and "What shall be the sign of thy coming?" The answer to these three questions are so interwoven as to make the discourse somewhat complex and obscure. All prophecies are more or less complex, as two or more events or periods are frequently blended together. For example, the Messianic Psalms have an immediate reference to David and then a remoter reference to David's greater Son. So in this Olivet sermon there is a double reference to the destruction of Jerusalem and to the events connected with

the Lord's return. Sometimes there is a transition from the approaching Jewish tribulation to the events of the last days, and sometimes the prophecies refer to both periods. The sermon treats of the events that take place from the time it was spoken down to the end of the age.

It is well to remember that all unfulfilled prophecies are more or less obscure; there is concealment in the process of revealing and it was intended to be so. No prophecy is so definite as to dispense with faith and with watchfulness; details as to times and seasons are purposely left out. Take the prophecies relating to the birth of Jesus; they are so minute and particular we wonder why they were misunderstood, and yet prior to their fulfillment, only a few persons understood the wonderful truth of the incarnation and were looking for Christ. So with prophecies relating to His return, the details are not always perfectly clear. It would be an easy matter to point them all out after the event is passed.

THE WORLD'S HISTORY IN BRIEF

After preaching to the multitudes, Jesus departed from the Temple with His disciples, bidding farewell to all the sacred places. He had been rejected by the Jews after putting forth every effort to save them. He had predicted that desolation would come to the city, the temple and the land, and assured the inhabitants that they would see Him no more until they were ready to say, "Blessed is he that cometh in the name of the Lord." His disciples called His attention to the

beautiful stones of the Temple and the surrounding buildings, and He declared the time was coming when not one stone would be left upon another. When the city was destroyed by the Romans, it is said that the soldiers tore up the very foundations of the Temple in their search for hidden treasures, thus literally fulfilling this prophecy.

Sitting on the brow of Olivet, He proceeded to give the world's history in brief down to the end of the age. It was to be a history of wars, famines, earthquakes, pestilences, commotions and great signs from heaven. The approaching calamities and distresses were not to be taken as the end of all things; but rather the beginning of sorrows, literally birth-pangs. All the woes and experiences of the Jewish tribulation are nothing to be compared with the sharper pains and more severe judgments that are to come. In a short paragraph the Lord summed up the world's history, during the present age; and what else has history been but the story of sin and strife, and we need not expect anything else so long as men are out of harmony with God. He also predicted the trials and persecutions that would come to His disciples as a result of being His followers. Enmity and hostility were to be arrayed against them, and because of the treachery, the betrayals and severe trials, many would become discouraged. But those who endured unto the end were to be saved. Through their faithfulness the Gospel was to be proclaimed among all nations. These predictions were literally fulfilled in the early Church, and, for that

matter, are now being fulfilled. The true Church has always been under reproach and always will be, so long as Satan is the god of this world.

Jesus predicted the destruction of Jerusalem and gave His disciples a sign that would enable them to make good their escape. When the city was encircled by the invading armies they were to flee to the mountains, which they did during the siege by the Roman forces under Titus, and not one of them perished. He foretold the dispersion of the Jews among all nations, the subjection of Jerusalem to the Gentiles "until the times of the Gentiles are fulfilled." And that city has been trodden down under Gentile feet for these centuries; every effort that has been made to wrest it from Mohammedan rule has been a failure. Thank God, the time is now approaching when the Jews will be restored and Jerusalem and all Palestine will flourish as never before. It will be far more wonderful than in the days of Solomon.

SIGNS OF THE END

One of the signs indicating the doom of Jerusalem was to be "the abomination of desolation, foretold by Daniel the prophet, standing in the holy place." This probably refers to the Roman battle-flags that bore the images of heathen gods, and were brought inside the temple grounds. These Roman banners were an abomination to the Jews, as they were a form of idolatry; they are called "desolation" because they meant the destruction of the city. Some commentators believe that "the abomination of desolation" is yet to

come, that it refers to Antichrist whom Paul describes as the final development of the world's wickedness (2 Thess. 2). They say he is to set himself up in the temple of God and proclaim that he is God. The Pope makes this profession now, though the temple he occupies is not the one at Jerusalem.

The Jewish tribulation, we understand, was shortened for the sake of the elect among Israel (verse 22); it reached such a point of dire distress that no flesh would have been able to endure it had it continued much longer. It is probable that the great Gentile Tribulation will be shortened in the same way for the sake of the elect, which evidently means the elect remnant of the Jews as well as the Gentiles, for the true Church or Bride is to be caught up before the Tribulation begins. In the coming Tribulation two thirds of the Jews are to be cut off, as Zechariah says (Chapter 13: 8,9), and the wicked, unsavable among the Gentiles are also to perish. This final tribulation will be characterized by an intensity of trouble throughout the earth, for all restraint will be lifted and Satan will be turned loose.

FALSE PROPHETS

Jesus predicted that false Christs and false prophets would arise and by great signs would deceive almost the very elect. About the time Jerusalem was destroyed a number of persons did appear claiming to be Christ, and attracted a considerable following. It is very likely that false Christs will arise in the last days, and possibly

they will deceive many. It seems to me, however there is not so much danger of being deceived by these as by false prophets. These are everywhere in evidence today, propagating their false doctrines, and deceiving many. They are found in Spiritism, Tongueism, Christian Science, Seventh Day Adventism, Millennial Dawnism, etc., and all professing a supernatural mission. In addition to this there are thousands of ministers who have abandoned the Gospel and are now preaching a new theology, and multitudes of church members are becoming saturated with new theories of religion. It is, therefore, important to guard ourselves against delusions and sinful indulgences, to take heed to the Scriptures, and to watch and pray that we may be counted worthy of a place among those who are caught up to meet the Lord.

THE JEWISH NATION

When Jesus delivered this sermon the Jewish Church was hopelessly gone. The leaders had rejected light and the worst of calamities had befallen them—that of spiritual blindness. If you do not walk in the light as it comes to you through the Spirit and the Word, some delusion will probably come upon you, and you will go on thinking you are saved when you are absolutely without one scintillation of divine light. Thousands are in this condition today, and they will never get their eyes open until it is too late. The Jews were absolutely blind to their condition, and Christ with prophetic eye saw the storm that was soon to break upon the holy city. He wept and said, "O

Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate." And when he spoke those words the desolation of the city began; there was no outward change, the people continued to transact business and live as before, nevertheless, her desolation had begun. It is a true saying, "Whatsoever a man soweth that shall he also reap," and it is true of nations as well as of individuals. The Jews crucified Christ and cried with one accord, "His blood be upon us and on our children." God took them at their word and let the thunderbolt of justice fall. Centuries have gone and they are still a stigmatized race. A people without a government, a nation without a country, exiles and wanderers, their history vibrant with that awful cry "His blood be upon us."

SIEGE OF JERUSALEM

The details of the siege and overthrow of Jerusalem are beyond all language to describe. The account is more fully given in the 25th chapter of Luke. Roman armies laid siege to the city and for three years and a half war, pestilence and famine did their dreadful work. The siege as described by Josephus has no parallel in history; it will probably have none until the great Tribulation of the last days. Nearly a million Jews were slain and half as many more were carried into captivity. They were crucified, until there was no more timber out

of which to make crosses, and no more ground on which to plant them. The Jews did not believe that their holy city could be taken; they still clung to the idea that God would preserve them from such a calamity. As a rule people are prone to reject all warnings and consider themselves secure. They push death and calamity far away in the future. Warnings are given, yet they go right on in their sins until they are cut off without remedy.

The Roman armies came with a grim determination to conquer, and they were there as the instruments of judgment. They hurled their battering rams against the massive walls and continued the siege until the whole city was reduced to desperation. The supplies of food were exhausted and famine stretched out its hand over the city. Proud and haughty women, accustomed to luxury, were forced to feed on garbage and offal; heaps of dead were piled up in the streets, causing pestilence to break out. The sword continued to devour the inhabitants, the famine grew worse and pestilence stalked abroad, until the city was swept with the besom of destruction. Even Titus, the heathen general accustomed to hardness and suffering, was so appalled at the desolation that he lifted his hands toward heaven and protested that he was not responsible. The very name of Jerusalem was changed and no Jew was allowed to enter his native land on penalty of death.

A DECAYING CARCASS

God permitted these calamities to come be-

cause the Jewish Church had rejected Him and reached the limit of divine forbearance. The age had culminated in apostasy and corruption, just as the world did before the flood when God interposed with judgments. Jesus likened the Jewish Church to an old decaying carcass attracting the vultures from afar. There was so much disease and foulness in the body that the Roman eagles came to devour her; they gorged themselves upon her decaying vitals until there was nothing left of her time-honored institutions. The figure is not at all pleasant, but true and impressive. The Gentile world today may be likened to a decaying carcass; political and religious corruptions are everywhere, and it would seem that already the vultures are beginning to swoop down and devour the prey. Just as the eagles light where carrion putrifies, so God's judgments must fall where social, political and religious corruption culminate; and as the earth is becoming foul with these corruptions, so the divine judgments will be everywhere poured out. The great religious denominations have rejected Christ, and they need not expect to escape retribution. They have ceased to preach the very doctrines that have blessed the world and proved a mighty fortress against the flood tides of sin, and have drifted into a state of worldliness and apostasy. The reader must be very blind spiritually, if he cannot see that the wickedness of the world is increasing, and that the Christians in any place are a small minority. Men may talk eloquently of civilization and progress, but the fact re-

mains that the world is still largely unconverted. Multitudes, including church members are everywhere bartering the heavenly for the earthly, sacrificing the spiritual and the eternal for the material and temporal. You will notice that our Lord does not specify any crimes against the antediluvians; they were simply engrossed and absorbed by material things. So the masses today have lost sight of the spiritual and are devoting all their time and strength to sensual enjoyment and the accumulation of wealth. The glaring sins and iniquity, the scepticism, the false religion and corruption we find all around us, are heralds of the approaching end.

THE EUROPEAN WAR

Indeed it would seem as if the earth has already entered into a period of unexampled tribulation. Wounded soldiers who have returned from the battle field, declare that the horrors of the present war are indescribable. Many have gone raving mad as a result of the experiences through which they have passed. "Do you believe in prayer, Chaplain?" said a wounded soldier fresh from the firing line; "Certainly I do," said the Chaplain. "Then pray that I may be able to forget what I have seen, for if I don't I shall go raving mad." Think of the broken hearts caused by this war; the number of orphans and widows left to mourn the loss of fathers and husbands! Think of the desolated homes and the mothers who, like Rachel, refuse to be comforted because their sons are not. Consider the tremendous loss of life. It is said

that in the one battle of Ypres more men were killed than in the whole Civil War. Someone asked what is to be the fashionable color in Paris this summer, and a lady replied that the fashionable color is to be black. The gaiety of that and other European cities has been turned into mourning. God grant that this war may stop before the world is drenched in blood; but as a certain writer has said, God has a long standing account against the nations and the day of settlement has come. The nations have rejected Christ and bowed to Mammon and lived for the indulgences of the flesh. They have substituted Romanism or dead Protestantism for the true worship of God, and when men or nations do this they will sooner or later have to suffer.

PRESENT APOSTASY

The Lord speaks of certain physical signs preceding His coming. The powers of the heavens will be shaken, and the relation of the planets will be disturbed. It would seem that the very laws binding the heavenly bodies for the time will be loosed. The moon will be covered with a bloody veil, and the stars will seem to fall. On the earth there will be distress, the oceans roaring and rolling in tidal waves. Then shall appear the sign of the Son of Man in the heavens, doubtless a great light flashing out from His glorified person and illuminating all the sky. The unbelieving world will be roused to greet Him as He comes upon the clouds with power and great glory. Then all the tribes of the earth will mourn. This does not

sound like the nations will be converted when Christ comes; in fact it is a proof that there will not be so much as one righteous tribe. While all the churches during the past century have been making three millions of Christians, the heathen have increased two hundred and fifty millions.

THE PARABLE OF THE FIG TREE

When shall Christ's coming take place? As an answer to this question Jesus gives the parable of the fig tree. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." The sign is the same in kind as that by which we know that summer is coming. The fig tree stands for the Jewish people. As the time of the end draws nigh, this Jewish fig tree is beginning to put forth its leaves and blossom. That is to say, there is every indication of their restoration to Palestine and their becoming a nation once more. Some have been puzzled with the statement in verse 34: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The word "generation" according to Dean Alford and others, should be translated "race"—"this race shall not pass away" etc. The evident meaning is, that the Jewish race is not to pass away until all prophecies relating to it have been fulfilled. Efforts have been made to exterminate the Jews and yet they have remained during the centuries, a separate and distinct people. They

are the miracle of history—the bush that burned and was not consumed.

A minister said he once attended a synagogue service in Rotterdam. The place was thronged with worshipers, yet there were no lights burning except a candle here and there, just enough to make the darkness visible. The high priest went through the service in a melancholy voice. What can this mean? the visitor queried. Then suddenly the character of the service changed; the lights in the great chandeliers flashed forth; the worshipers produced tapers, lighted them and held them aloft; the priest began to speak with gladsome voice, and the people shouted, "Hosanna! hosanna!" The service commemorated the overthrow of Jerusalem and the captivity of its people. The kindling of the lights meant that the Messiah was to come and restore their former glory. He is coming and the eyes of Israel will then be opened: they will look upon Him whom they have pierced.

UNEXPECTEDNESS OF THE EVENT

But the day and hour of His coming, no one knows. When this sermon was delivered Jesus himself did not know, nor the angels. It is more than likely that He knows now the very day and hour, and that preparations are being made for His coming. To illustrate the unexpectedness of the event, Jesus pictures two men at work in the field. One of them enjoys full salvation and is caught up in the twinkling of an eye to be with Christ. The other is unprepared and is left to

pass through the awful Tribulation.

Two women were at work grinding meal. He did not say that they were at a theatre or some other place of amusement; they were not stitching embroidery, or attending a church fair. They were engaged in an honest occupation. One is a follower of Jesus, the other is unconverted, or at least unsanctified. Suddenly in the midst of their work, one is transfigured and taken up with the risen saints to be with the Lord; the other is left to share the Tribulation judgments. We are exhorted to watch and be ready, for at an hour when men think not the Son of man will come. Our position should be that of faithful stewards doing all in our power to save the lost and finish the work assigned us. Woe be unto the pastor, evangelist or Christian worker who indulges selfishness and neglects his duty and finds himself unprepared; his penalty will be swift and terrible.

ATTITUDE OF WATCHFULNESS

If you are not robed and ready and in the attitude of watchfulness, there will be no rapture and reward so far as you are concerned. Personally I would not write or speak a word to discourage anyone in looking for the Lord's return. He may come at any moment, and it is the part of wisdom and safety to be prepared. Any doctrine or theory which is contrary to the Lord's command to watch is unscriptural and false. The popular church is not looking for Christ, and indeed does not want Him to return. Many ministers are not in sympathy with the doctrine and are even

ready to antagonize every effort that would arouse their people from the slumber of sin, and prepare them for the coming of the great day of the Lord. Oh what a fearful time it will be when the Lord comes suddenly to execute judgment upon a wicked world and fallen church! Thousands who are living at ease will wake up to their lost condition and cry for the rocks and mountains to hide them from the presence of Him who sits upon the throne. It is the work of Satan to cover up or slur over the fundamental truths of the Bible—to keep the world from hearing the real facts about sin, hell, holiness and the second coming of Christ. Before the Reformation he had succeeded in burying about all the evangelical doctrines amid the rubbish of Romanism—only here and there were persons who understood the Gospel and enjoyed salvation. Luther restored the doctrine of justification by faith. John Wesley was raised up to spread Scriptural holiness at a time when the English church was dead. Wesley emphasized regeneration, the witness of the Spirit and urged the necessity of holiness. In more recent times other doctrines have been revived, especially that of the Lord's return.

THE TEN VIRGINS

The Parable of the Ten Virgins illustrates the condition of the Church at the Lord's second coming. They were all truly converted, but five of them failed to obtain a second work of grace, and hence were excluded from the Marriage-supper. It does not follow that they were

entirely lost, for their lamps were still burning, when the Bridegroom came. Where the English version says, "Our lamps have gone out" it should read, "Our lamps are going out." "The vessel" represents the heart, and "the oil," the Holy Spirit. Conversion is symbolized by the lighting of the lamp, and sanctification by filling the vessel with oil. The wise virgins only were ready for the Bridegroom because they had taken the necessary precaution to have their vessels filled with oil. The conculsion drawn from this parable is that few will be filled with the Spirit and ready to meet Christ.

The Parable of the Talents illustrates the principle on which rewards are to be distributed when Christ returns. Then the judgment of the nations takes place, followed by everlasting punishment and everlasting life. The conclusion of the whole matter is: Watch and be ready, for "yet a very little while and he that cometh shall come and shall not tarry." "Let your loins be girded about—as for labor—and your lamps burning—as in vigil—and be ye yourselves like unto men looking for their Lord; that, when He cometh and knocketh, at even or at midnight, or at cock crowing, or in the morning, they may straightway open unto him. Watch, therefore: for ye know not on what day your Lord cometh. He who testifieth these things says, Yea: I come quickly. Amen: come, Lord Jesus!" R. V.

THE SCARLET WOMAN or THE FALLEN CHURCH

CHRIST'S RETURN

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

REFRAIN.

O Lord Jesus, how long?
How long ere we shout the glad song?—
Christ returneth, Hallelujah! hallelujah! Amen,
Hallelujah! Amen.

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own."

While hosts cry Hosanna from heav'n descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying;
No sickness, no sadness, no dread, and no crying;
Caught up thro' the clouds with our Lord into glory,
When Jesus receives "His own."

—H. L. TURNER.

CHAPTER IX

THE SCARLET WOMAN OR THE FALLEN CHURCH

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" —Rev. 17:4.

A WOMAN in the Bible is a type of the Church. Paul wrote to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Then we have the Church symbolized by a city—the holy Jerusalem coming down from God out of heaven. On the other hand, we have the scarlet woman as a symbol of the fallen church, and the city where she resides is called Babylon. Thus we have the harlot woman and Babylon in awful contrast with the chaste virgin and the New Jerusalem, signifying the Bride of Christ.

The seventeenth chapter of Revelation is a description of this scarlet woman or moral Babylon. It is a picture of the anti-Christian system as it exists today. The eighteenth chapter is a further description of Babylonianism and of its final destruction, though some believe that it has

reference to Babylon as a literal city, which they say is to be rebuilt before the Lord's return. I am inclined to believe it is moral Babylon.

MOTHER OF HARLOTS

This scarlet woman is represented as "sitting upon many waters," and "water" or "seas" means people or nations (verse 17); and "All nations have drunk of the wine of her fornication." Thus we see the extensiveness of the fallen church symbolized by this scarlet woman. Study this chapter carefully, as it gives a startling picture of the woman sitting on the scarlet beast. Fornication signifies idolatry, image worship, or any sort of spiritual pollution; according to the New Testament it includes all departure from God and holiness. This woman is arrayed in purple and scarlet, adorned with gold and precious stones: she has in her hands a golden cup full of abominations and filthiness. The woman which represents the congregation of God, (Rev. 12) is clothed with the sun and the moon is under her feet; she lets her light penetrate to all the earth, and of course offers the cup of salvation to all. The sun and the moon symbolize the two works of grace, the moon representing justification, and the sun, sanctification. The moon shines by reflected light and is in a sense earthly. Many Christians have a moonlight experience; they are still carnal, having shadows and clouds and are without a bright testimony. They are earthly-minded and will never realize their high calling unless they are delivered from the carnal nature. God's true Church has

the sun-experience; it is composed of those who are saved to the uttermost—they are the people of the sun.

The beast on which the scarlet woman rides is the world-power—Rome, with its "seven heads and ten horns"; the seven heads representing the different forms of government that pagan Rome assumed during her history, first being ruled by kings, then consuls, dictators, triumvirs, tribunes and lastly emperors. The ten horns stand for the ten kingdoms into which Rome was divided after her fall, and which she will probably once more assume in the last days. This woman in plain speech is called the harlot; she is MYSTERY, BABYLON, THE MOTHER OF HARLOTS, and stands in marked contrast with the Church of Christ, the mother of God's children. She is spoken of as a city, "that reigneth over the kings of the earth," and the city is Babylon, which really means Rome, as she is located on seven mountains (Rev. 17:9). The city is real and the mountains are real, and the identity is unmistakable. The city of John's day that ruled over kings was Rome and she is known in history as the "seven-hilled city" and was called Babylon. Thus we have the scarlet woman symbolizing a church in the city of Rome. The name Babylon is given to the city to indicate its character. The woman here spoken of is none other than the Roman Catholic church, which has ruled over the nations of the world and continues to rule. You have only to read history to realize that this description corresponds exactly with

Romanism. Of course not merely Rome is included, but all the apostate churches, Roman, Greek, and Protestant—any church that has lost its "first love" (Rev. 2:4), that has been seduced by the world, having yielded to its allurements. It is easy to draw the boundary line between the true woman and the harlot, as the latter has conformed to the world, has the spirit of the world and is seeking worldly power and glory. But Romanism is primarily intended, as she is the culmination of apostasy, "The mother of harlots," full of uncleanness and abomination.

THE ORIGIN OF ROMANISM

When John saw this scarlet woman he was filled with great wonder—not admiration as the Authorized Version translates it. He was astonished because the woman he had seen fleeing from the dragon into the wilderness, (Rev. 12) had become a harlot. She had ceased to flee from the dreadful beast that was seeking to devour her, turned about and formed an alliance with him, and then was seen coming out of the wilderness sitting on his back and clothed with silk and scarlet. Whenever a church gives up its divine character it is no longer opposed by Satan and the world; in fact, the world power embraces a Christianity that is carnal and sinful. Thus it happened that the true woman became a harlot—the church fell and sank even lower that the godless world. In one sense the woman is not the same and yet she is. The facts will make plain my meaning. In the beginning there was no Papacy and no Church of

Rome. This great system as we now see it, took its rise from the apostasy under Constantine, in the third century. He accepted Christianity, and being emperor, was able to make Christianity the state religion. Pagan temples were turned into churches and pagan priests became ministers; persecution ceased and the Christian religion became popular, and tides of worldliness rolled into the Church. As someone has said, the devil who had persecuted the Church, now turned around and joined it, and has been a church member ever since. He is a great church-goer. In other words, the beast that pursued the woman, carried her on his back after she became apostate. Thus the early church apostatized from the faith and gradually developed into that great system of idolatry known as Roman Catholicism.

PERSECUTION

History shows how this harlot church has reigned over kings, and how she has held them in her black grip by the terror of excommunication. The history of Western Europe gives abundant proof of this. The harlot has grown rich in gold and silver and in precious stones; she has buildings and storehouses and treasures, and like the Jews of Christ's time, has leagued with paganism and become the persecutor of the saints. During the dark ages Romanism ruled the nations, stifled all learning and spiritual knowledge, burned up Bibles and persecuted the saints, putting them to death by every means of torture. She has been so drunk on the blood of saints (verse 6) that she

has even denied she ever put anybody to death. Just as a man may become so drunk as to declare that he is absolutely sober. For a thousand years she kept the world in darkness, held her supremacy by intrigue and corruption and exterminated true religion by fire and sword. She has literally shed torrents of blood. Read the account of her persecutions in France, and especially in the Netherlands under Philip II when the Duke of Alva adopted the policy of bloody extermination with the sanction of the Papacy. Study the history of Protestantism in Germany, in England and Scotland, and you will find how men and women were confined in torture-chambers, buried in dismal dungeons, strangled to death, stretched on racks until their bones snapped, and burned to death by slow consuming fires. They had their eyes pulled out and their tongues plucked out by the roots; they were flayed alive, or broken on wheels, or slain with the sword, or crucified. All kinds of methods for torture were invented; the most cruel were considered the best. And the only crime that these men were considered guilty of was that they loved the Lord and refused the intercession of priests and the offer of salvation by a corrupt church.

BORROWED FROM PAGANISM

Romanism is a great system of idolatry; it is the culmination of ritualism and false worship. The true Church has always been simple in its organization, emphasizing experimental religion and laying but little stress on ordinances. It observes

the two sacraments of baptism and the Lord's supper as an aid to faith and as a means of grace, but has never attributed saving efficacy to them. It believes in a priesthood, but it is a priesthood of believers, a spiritual priesthood that offers up spiritual sacrifices, acceptable to God by Jesus Christ(1 Pet. 2:5). To this priesthood the humblest Christian belongs. The harlot church perverts the Word of God and sets up a special priesthood of its own. What authority has any church for a priesthood, except the priesthood of believers? The old Mosaic law appointed a priesthood which belonged to the tribe of Levi—Judaism alone had a rightful claim to an earthly priesthood. When Christ died on the cross the veil separating the holy place from the holy of holies was rent in twain, thus signifying that henceforth no priest could act as the mediator for man's sins, that all alike must enter the holy of holies through the blood of Christ.

Romanism has its false priesthood taken from Judaism, and so have other organizations, such as Mormonism. The ritualism of Rome comes from Paganism and of course is of Satanic invention. A recent theological writer has called attention to this fact and has shown how nearly every element in the ritual has had its origin in heathenism. He says that Cardinal Newman made this confession in speaking of holy water and other elements of the Catholic Church. The Cardinal said that this and other parts of the ritualism were originally "the very instruments and appendages of demon worship,"—though "sanctified by adoption into

the church." Sanctified indeed! According to the above writer, the custom of bowing toward the East is a relic of primitive sun-worship, and this is proved by reference to the 8th chapter of Ezekiel, where Israel is denounced for mingling the worship of Babylon with the service of God. The prophet was shown into the "inner court of the Lord's house" * * where there "were about five and twenty men with their backs toward the temple of the Lord and their faces toward the east." Whenever a church backslides it takes up Satanic forms of worship. The ceremony of making the sign of the cross is said to be of heathen origin. The same writer quotes Ezekiel again to show that it originated from the worship of Tammuz or the pagan god Osiris. The sign was used in Babylonish worship first.

THE WAFER AND THE CANDLES

The use of the wafer is another example. When the Jews backslid they worshiped the sun as the "queen of heaven" poured out their drink offerings to her and "made cakes to worship her" (Jer. 44:19). This was the beginning of the wafer; it came down from the Babylonish cake, and was made round because it was an image of the sun. Satan brought the ceremony into the Catholic Church, where the cake is worshiped as a god after the priest has pronounced over it a few sentences in Latin. The lighting of candles is another heathen practice borrowed from Assyria and Egypt. Candles were lighted

for the gods to see in the dark, and priests marched with candles in their hands, carrying the images of their gods. What does a Christian Church want with candles as an element of worship? It is appalling to see how millions are held today in the grasp of ritualism, practicing heathen customs, vainly supposing they are worshiping God. The ceremonies and vestments are all of Jewish or pagan origin and have nothing whatever to do with true worship. What nonsense for a Cardinal to try to make one believe that these "instruments and appendages of Demon worship" are sanctified by adoption! When a church backslides it begins to multiply human institutions and runs headlong into ritualism and idolatry. No wonder this scarlet woman is represented as having a cup full of abominations. This writer takes up the two central errors of Romanism, namely, baptismal regeneration and transubstantiation, and shows how Satan has used them for the destruction of myriads of souls. Satan's scheme is to induce men to trust in something apart from Christ. Think of baptized multitudes that are as ignorant of salvation as a poor heathen, yet they are trusting in water and a priest or preacher to take them to heaven. Simon Magus was baptized and was still "in the gall of bitterness and in the bonds of iniquity." Not only does Romanism trust in baptism, but protestant churches are coming more and more to depend upon it. Thousands are being betrayed to death by this "sacramental lie."

And as for transubstantiation, it is the very

essence of falsehood. Think of Satan palming off this deception on millions and without any Scriptural foundation. Romanism boldly asserts that "the priesthood possesses a divine power to locate the Lord Jesus Christ on an earthly altar, and to lift Him up under the veils of bread and wine for the adoration of the people." Satan is the father of lies and it seems easy for him to deceive a credulous world. How ridiculous to believe that the wafer actually becomes the literal body of Christ! The ceremony repeats the crucifixion of Christ millions of times, and on its very face is a stupendous fraud. Yet people go right on sinning and living for this world and partaking of the sacrament through a corrupt priesthood, vainly supposing they are receiving the benefits of the atonement. As someone has said, the Lord ordained that the communion should declare —not "the real presence of Christ," in flesh and blood, but rather His real absence "till He comes." The only way to feed on Christ is by faith, not with the literal mouth, as the reformers were accustomed to say. The woman who put poison in a wafer and asked the priest to partake of it, had an argument against transubstantiation he could not answer.

THE WORSHIP OF DEMONS

The final conclusion to which we are brought is that a very large amount of religious worship is the WORSHIP OF DEMONS and not the worship of God. When the Israelites provoked the Lord to jealousy by strange gods, it is said

that "they sacrificed unto devils, not to God" (Deut. 32:17). It is very certain that the heathen nations worshiped demons though they thought they were worshiping the true God. The heathen gods—the gods of Greece and Rome—were merely attributes of Satan, and the worship that these nations rendered was inspired by evil spirits. The apostle Paul teaches this in the first epistle to the Corinthians (10:20): "The things which the gentiles sacrifice, they sacrifice unto demons and not to God; and I would not that ye should have fellowship with demons." All false Christianity is without a doubt inspired by Satan; there are so-called Christian churches everywhere that are inspired and operated by evil spirits; there is no other way to account for the idolatry and false doctrine. True Christians worship God in Spirit and in truth and in the beauty of holiness. People may be full of religion and yet not have one ray of divine light; they may give their goods to feed the poor and their bodies to be burned, and if they have not divine love, it will profit them nothing (1 Cor. 13). The truth is, Satan does not work so much in these last days on lines of infidelity, but he MASQUERADES IN THE FORMS OF RELIGION. He appears as an angel of light, and transforms ministers and churches into deceptive counterfeits. He professes allegiance to Christ and at the same time betrays Him. Paul speaks of the special work of demons in the last days, declaring that some shall depart from the faith, giving heed to seducing spirits and doctrines of

demons (1 Tim. 4). The scarlet woman is the counterfeit of the Bride of Christ; professing to be His, she is in reality the wife of Satan. She has the power to work miracles and to deceive almost the very elect.

As we have said, Romanism is primarily the harlot woman, though in a political aspect she is typified as the beast, for papal Rome succeeded pagan Rome—the Pope succeeded Cæsar on the throne of this Roman beast. John says, "The beast was, and is not and yet is" (Rev. 17:8). The Roman Empire seemed to have received its death blow when destroyed by the Goths, Huns and Vandals, but it revived later under a different form, the German and Teutonic powers coming to the front. Then the Pope ascended the throne of Cæsar—he is the seventh head, and will probably be the eighth, which is the Antichrist, though he will likely undergo another transformation to assume this character in its full development. It is said that the ten horns representing the kings have received no kingdom as yet (Rev. 17: 12). It seems that these ten kingdoms represent the Roman federation that is yet to be, for they are to receive their power during the reign of Antichrist. Without a doubt the Pope is now the Antichrist; for he claims infallibility as to doctrine and indefectibility as to his conduct. He assumes the place of God on earth and is worshiped as God. Cardinal Manning said, speaking for the line of popes; "In the person of Pious IX, Jesus reigns on earth, and he must reign until he hath put all

enemies under his feet." It is very probable that the Papacy will assume bolder claims as this age draws to a close and finally the Pope in his new role will fulfill all the prophecies relating to the Antichrist. The history of the Papacy has been a dark one. It has been a career of intolerance, of apostasy and blood-shed for twelve hundred years, "unmatched by anything in human history." No wonder John's prophetic description of the harlot church points so unerringly to Romanism and the Papacy.

THE STRENGTH OF ROME

The Scriptures seem to teach that Romanism in the last days is to play a prominent part in the world's drama; she is to continue with all her abominations as the essence of the harlot church until sometime in the Tribulation. At present she is doing all in her power to make America Catholic. She is seeking to control politics and the courts and is stealthily laying her hand upon the government at Washington. She is un-American in her efforts to suppress liberty of speech and the liberty of the press.

She recently presented three postal bills that were unconstitutional and revolutionary in character. They proposed to put into the hands of one man the absolute power of excluding from the mails any publication that casts reflections upon any form of religion or church. These bills were directed against certain papers and magazines that have been exposing Romanism, and were a bitter attack upon the freedom of speech and the

freedom of the press. The Roman Church is unwilling to accept the means of defense the law provides and boldly proposes to exclude from the mails anything that reflects on the Catholic religion. It cannot stand the light of investigation, and hisses and strikes back like a serpent.

Sometime ago a book was published in which the author brings strong charges against the Catholic Church; in the preface he makes an offer of $10,000 to any man or organization that will disprove any of his charges, and also proposes to deliver up to such man or organization the plates of his book for destruction. But no member of the Catholic Church has taken advantage of this offer. The author was formerly a Roman priest, and ought to know whereof he speaks.

Romanism has gained rapidly in the United States and has become indeed "a Menace to the Nation." A little more than 100 years ago there were about fifty thousand Catholics and less than fifty priests; today there are about sixteen millions of members with twenty thousand priests, and nearly twenty thousand church buildings. Besides this there are three cardinals, fourteen archbishops, seventy-seven bishops, seven great universities, 83 theological seminaries, 215 colleges for boys, 700 academies for girls, and 5,000 private schools, besides immense buildings of all kinds. Rome has been receiving some severe blows in Europe as premonitory to her final overthrow, and God will check her movements in this country, for He will not tolerate a religion that denies the

ultimate authority of the Scriptures, enslaves the conscience and debases the morals.

DANGER OF ROMANISM

The great danger of Romanism lies in the fact that the Pope is regarded as the sovereign of the world, that his sovereignty is greater than that of the United States. All members of the Roman Catholic Church must be loyal to him as sovereign ruler of heaven, earth and hell—all temporalities as well as spiritualities, and therefore they cannot be loyal American citizens. No other church claims jurisdiction over civil authority—no Protestant church assumes that position; but the Church of Rome claims all temporal and spiritual power, and the lamentation of the Pope today is that he has been deprived of his temporal rights in those countries where he once exercised them. He does not come out of the Vatican because he claims to be a prisoner there, and will not come out from the Vatican grounds and set his feet upon soil, the sovereignty over which he has been deprived. No other church, however fallen and corrupt, claims temporal authority, and this is why Rome is so dangerous.

The Church of England has drifted into formality and deadness; she has been putting on the clothing of Babylon, and is having to pay the penalty in this war. Other Protestant churches have become dead and are adopting more and more the forms and ceremonies and spirit of the old harlot mother; for while Romanism is the mother of harlots, she has some harlot daughters who bear

a striking resemblance to her. The scarlet woman is everywhere in evidence, sitting on the old political beast; her power extends to the ends of the earth. All about us are her corruptions, her apostate forms of religion—her splendid buildings, her wealth, her merchandise, her schools, her political and ecclesiastical power.

BABYLON'S DOOM

But in one hour her calamity is to come. This fallen woman, now dressed in scarlet and decked with gold and diamonds and receiving her millions from the world-power, is to meet her awful fate. The beast will find out her deception, toss her from his back, "eat her flesh and burn her with fire." This whole ecclesiastical system known as "Babylon" is to be utterly destroyed; God's judgments are to be poured out upon her. She is to be punished for martyring the saints and for all her wicked deeds down the centuries. The bloody career of Rome is to end, sin is to be wiped out—nothing that is unclean can survive the awful Tribulation. We are glad John gives a full description of this scarlet woman and of this corrupt Babylon or Rome, which symbolizes the fallen church, and pictures out its final doom. Even now the martyrs are crying from beneath the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10). God is going to avenge their blood, and you can search the Scriptures and find out for yourselves if these things be true.

THE DAYS OF NOAH AND THE LAST DAYS

NOTHING IS LOST

To talk with God—no breath is lost;
Talk on, talk on!
To walk with God—no strength is lost;
Walk on, walk on!
To wait on God—no time is lost;
Wait on, wait on!
To grind the ax—no work is lost;
Grind on, grind on!
The work is quicker—better done,
Not needing half the strength laid on;
Grind on.

Martha stood—but Mary sat;
Martha murmur'd much at that;
Martha cared—but Mary heard,
Listening to the Master's word,
And the Lord her choice preferr'd
Sit on—hear on.
Work, without God, is labor lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!

Little is much, when God is in it;
Man's busiest day's not worth God's minute!
Much is little everywhere,
If God the labor do not share;
So work with God, and nothing's lost,
Who works with Him, does best and most,
Work on, work on.

—A. A. Rees.

CHAPTER X

THE DAYS OF NOAH AND THE LAST DAYS

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" —Luke 17:26,27.

THE FLOOD was God's mighty protest against sin. All flesh had become corrupt and there was nothing left for God to do but to destroy wickedness and begin the race anew. The history of those times may be read in three chapters of Genesis—four, five and six. The details are not all given, yet enough is said to show that the leaven of sin had worked out the most terrible results. Side by side with civilization, the multiplying of the arts and sciences, there had developed lawlessness, lust, murder and the most frightful iniquities of which we can conceive. What a fearful thing sin is! It is like fire that swiftly spreads and destroys. It is like a dreaded disease which, if left alone, leaves desolation and death in its track. Sin, no matter what form it takes, is always a curse and works out the most direful results. The Scrip-

tures teach that God hates all sin, and has quarantined heaven against it (Heb. 12:14).

BEFORE THE FLOOD

Let us review for a moment the history leading up to the flood. First, we have the story of Cain in the fourth chapter of Genesis,—a chapter that covers a period of more than fifteen hundred years. Cain was the first child born of fallen Adam and he had the seed of depravity in his heart. He became a hater of God and a red-handed murderer. He was envious of his brother Abel because the Lord had respect unto Abel's offering and rejected his. Both of them were religious, but Cain was a worshiper of the god of forces; he was the first Unitarian, self-righteous and utterly void of saving grace. He brought of the fruit of the ground, a bloodless offering, the first religious act recorded, but it could never make him righteous.

On the other hand, Abel's sacrifice, one of the firstlings of his flock, looked forward to the Cross, and he was declared righteous on the ground of his faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." God remonstrated with Cain, but he refused to repent; he became a despiser of divine mercy. It was through Cain and his descendants that the whole world became corrupt. He went out from the presence of the Lord into the land of Nod, the land of wandering, and there he built a city. Every backslider goes out from the Lord's presence into the darkness of his own choosing and

begins a life of wandering. Cain built a city and this is suggestive that men as a rule prefer the opportunities and companionships of city life.

THE DESCENDANTS OF CAIN

Where did the people come from to populate this city? Many years had elapsed between the birth of Cain and the death of Abel and many sons and daughters had doubtless been born to Adam and Eve. The Bible does not pretend to give the history in detail. The period was sufficiently long to develop a large population; the mooted question as to where Cain obtained his wife is therefore easily settled. He evidently married one of his own sisters which at that time was admissible in God's sight. Remember the Bible is a history of redemption and not a history of the human race.

Look at the descendants of Cain. They not only built cities, but through them civilization, the fine arts, mechanical science and the means of pleasure were developed. They put their human inventions over against the curse that was upon them and thus determined to live independent of God. Cain's line increased in the earth, and his line began the world as we now have it. You will notice, too, that the Holy Spirit marks the development of the sins of the flesh. The names of three women are mentioned among Cain's descendants (Gen. 4:19-22), and their names indicate that feminine beauty and attractiveness were now an absorbing thought. No other names are given since that of Eve, but woman comes into prominence, playing her part in the awful drama of sin

that has cursed the ages. Thus we find that polygamy, sensuality, infidelity and drunkenness became the dark and damning sins of those times. Lamech, the seventh from Adam, was a polygamist and a murderer. Having slain a young man he made poetry over it, which he recited to his wife:

> "Hear my voice, ye wives of Lamech,
> Harken unto my speech;
> For I have slain a man for wounding me,
> And a young man for bruising me."

This wicked man also said, "If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold." God had set a mark on Cain and promised to avenge his death, should he be slain. But Lamech would be independent of God and avenge himself "seventy and seven fold." Read these chapters closely and note the character of civilization—its rapid trend toward corruption and ruin. Jabel was the father of "such as dwell in tents and have cattle," or, as someone has said, the originator of trade and commerce. Jubal was "the father of all such as handle the harp and organ"—the beginning of pleasure and amusement. Tubal-cain was "the forger of every cutting instrument of brass and iron," or the introducer of mechanical arts. Thus the descendants of Cain made rapid progress and developed a wonderful civilization. Men lived in those days to be nearly a thousand years old and were able to carry forward their schemes and inventions to an amazing degree of perfection. This long period

also enabled them to ripen in sin to a frightful degree. And, side by side with their inventions and culture, we find the most startling sins of the flesh rolling like a black tide from hell itself. In every age God permits sin to work out its own dark history, and then He sends judgments.

THE LINE OF SETH

The fifth chapter of Genesis gives us the godly line of Seth, Cain's younger brother. Through him came Enoch who walked with God and was translated, and Noah whose story is told in the four chapters following. The children of Seth, for a time at least, loved God and kept themselves separate from wickedness. They offered sacrifices as Abel did, and looked forward to the coming of the promised Deliverer, the seed of the woman, who should bruise the serpent's head. They understood the principles of redemption by which sinful man is saved through the death of an innocent One. Enoch, the seventh from Adam, in the line of Seth, stands out in marked contrast with Lamech the seventh in the line of Cain. "Enoch walked with God: and he was not; for God took him." Here was one man living before the flood that walked with God for three hundred years. He lived a life of faith, of separation and holiness, yet subject to temptation and surrounded by every form of sin. He could not be induced to turn aside from the way of truth and purity—he loved the divine companionship, for "How can two walk together except they be agreed?" If Enoch could thus walk with God, men can still do

so, if they choose.

The translation of Enoch is a type of the taking up of the Bride of Christ when He comes secretly in the clouds of the air (1 Thess. 4:13-18). As Enoch was delivered out of the wicked world and from the terrible flood, the members of Christ's Bride will be delivered from the Tribulation judgments. Perhaps the antediluvians knew nothing about Enoch's departure; he was caught away quietly and left them to continue in their wickedness and to go down at last beneath the awful floodtides of God's wrath. He had preached to them faithfully and even foretold the second coming of the Lord with ten thousand of His saints to execute judgments upon the ungodly (Jude 14,15). Four times in these verses the Holy Spirit uses the word "ungodly" in connection with the antediluvians.

CORRUPTION BY INTERMARRIAGE

In the sixth chapter we have the corruption of the children of Seth by intermarriage with the family of Cain. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The union developed a most frightful condition of things, provoking the wrath of God. You will notice there was a great increase of population—"men began to multiply." Then there is the prominence of the female sex—"daughters were born," and under Satan the relation of the

sexes proved a horrible curse. Woman's beauty under the bewitchery of Satan brought humanity down to the level of beasts. The Sethites "took them wives of all which they chose," thus lust began to hold high carnival and the godly line soon became practically extinct—only one family was left, that of Noah. The Spirit of God is represented as "striving" with men, endeavoring in every possible way to draw them back from destruction, yet with no avail. "There were giants in the earth in those days"—the offspring of this evil union, and there were also giants intellectually and in the practice of sin, absolutely given over to fleshly indulgences and calling forth the lurid lightenings of God's wrath. What a dark and fearful history this chapter gives! God saw the wickedness as He sees it today. His eye penetrates the darkness and beholds every secret hidden place of corruption, and after long forbearance, His judgments fall without mercy.

The descendants of Cain had corrupted the earth; they had instituted an orgy of lust and a reign of lawlessness, "And it repented the Lord that he had made man on the earth." His final verdict was one of doom. The earth is filled with violence, the flood is coming, the blighting, soul-destroying sins of men must be wiped out!

There is always a bound beyond which God's patience will not go; when the cup of iniquity becomes full, His cup of wrath must be poured out. During the Civil War there were dead lines for the prisoners, and if a man crossed over one of

these, he was shot down. There are also dead lines in the moral realm, and the one who crosses over them, forfeits his immortal soul. You may tamper with sin and indulge fleshly appetites for a season, but if God's warning voice is not heeded, the result will be ruin, in time and eternity. The man or woman who sows to the flesh will of the flesh reap corruption. There is such a thing as sowing to the wind and reaping the whirlwind; and if a man sows to the whirl-wind, God and eternity only know what he will reap. Down went Sodom in the lake of fire to suffer the vengeance of God, and when we inquire the reason we find it in her fleshly indulgences. The antediluvians sowed to the flesh and the overwhelming flood was the result.

SIN'S PUNISHMENT

God instructed Noah to build an ark. It was made after the divine plan, so that it would ride with its immense cargo over the watery world and endure a voyage of months. It seemed strange to build such a craft a hundred miles from water and announce to the world that a flood was coming. For a hundred years and more, Noah preached righteousness and the longsuffering of God waited for men to repent, yet they regarded the preacher as a fanatic and doubtless made fun of his strange ship. Without mast, rigging or sails they said it never could live in a great flood. Most people declared that God was too merciful to send such a judgment on the earth, that He had created the world and filled it with beauty and melo-

dy and would never send a destroying flood. There are men everywhere now who assert they are the children of God, no matter how much they commit sin, and this, too, when the Bible declares only the saved are the children of God—all who commit sin are the sons of Satan. Multitudes deny there is such a place as hell; they tell us the world has outgrown this old doctrine of eternal punishment. The Universalists maintain that God is too good to damn a man, and the Unitarians that man is too good to be damned. We prefer to believe the Bible, which teaches that there is a hell as truly as there is a heaven (Luke 16). We read that God "spared not the angels that sinned, but cast them down to hell" to be reserved in chains unto the Judgment, that He "spared not the old world," and turned "the cities of Sodom and Gomorrah into ashes;" neither will He spare the proud, pleasure-loving multitudes of this age, even though they be members of churches and profess to love Him (2 Peter 2:4-6).

Notice the picture Jesus gives of men before the flood: "They were eating and drinking, marrying and giving in marriage, * * and knew not until the flood came, and took them all away." The testimony of Jesus cannot be denied; He is the "true and faithful witness." He not only asserts that there was a flood, but delineates most strikingly the character of the people. They were devoted to their business, to money making, to social festivities and were wholly given over to the sins of the flesh. Utterly blind to their fear-

ful condition, they continued right on until the flood came and swept them all away.

THE DELUGE

The seventh chapter describes the horrors of the deluge, the waters increasing until apparently the whole earth was covered for five long months. What was the origin of the deluge? Some men tell us that there were great tidal waves caused by the attraction of the moon, that the moon by the approach of some comet was drawn nearer to the earth, and griping the seas with her mighty invisible fingers of gravitation, she rolled them over the earth in tidal waves. This view is substantiated by some versions of the Scripture, where the waters are spoken of as "going and returning." We are told also that the fountains of the deep were broken up and the windows of heaven were opened, that it rained upon the earth forty days and forty nights.

Month after month the weary watchers in the ark waited for the flood to subside; tossed on the boundless ocean they had God for their faithful pilot, and there was no need of fear; "All flesh died that moved upon the earth," yet Noah had not been permitted to see the desolation around him, as there was but one window in the ark and it opened toward the heavens. Finally, after a year the imprisoned animals went forth from the ark, and Noah, with grateful heart, offered sacrifice to God for bringing him through the flood unharmed. God then promised to destroy the earth no more with a flood and gave the rainbow as a

covenant. It is believed that up to the deluge no rain had ever fallen, that the earth had been watered with the dew (Gen. 2:5,6).

A PARALLEL WITH NOAH'S TIME

As we look at the world today, we find an exact parallel with Noah's time—the same sins that prevailed then prevail now. Jesus positively said the last days would be like the days of Noah. First we have the INCREASING POPULATION. There must have been millions before the flood and the increase in numbers brought the development of the grossest sins. So we have it today, especially in the cities, and they are growing larger all the time. The world has become overcrowded, especially the Old World, and America is rapidly becoming so. It is estimated that by 1950 there will be 200 millions of people in the United States. What to do with the millions of foreigners who have been coming to our shores has been a perplexing problem; but the war is solving that problem now. They have brought with them their infidelity, their false religion and their sins, thus adding to the iniquity that is already threatening to engulf us. The great cities are rapidly becoming plague spots of evil, the hot-beds of moral and political corruption. The social evil, drunkenness and crime are on the increase. Oh the sin and hidden depths of wickedness in our large cities, and that too, in spite of hundreds of churches! Take New York and London as samples of the two foremost nations, and the dark stream of iniquity has been swelling every year. I spent some time

as a minister in both these cities and can bear testimony to their general wickedness, not simply in certain spots among the lower classes, but among church people as well. For it seems that "there is no DIFFERENCE, all have sinned and come short of the glory of God." The theaters are thronged by church members whose religion is no better than the religion of Cain. Right under the shadow of St. Paul's Cathedral is competition, dishonesty, dissoluteness, poverty and unspeakable misery; and as another has suggested, The cross on her dome is only a cruel and bitter sarcasm. The Church of England with its barnacles and icicles, has nothing left but decadent religion; there is no warmth or life with which to bless the people. The other denominations are about as hopeless, for they, too, have drifted into formalism and sinful amusements. Look at society today with its vices and luxurious living, its fashionable women, its smoking rooms, its gambling, its utter disregard for righteousness—and remember that society is largely composed of the professed church of God. Sin exists everywhere in our large cities, and it will bring down upon them the wrath of God. Here is what the great Dr. Pusey said of London: "Wealthy, busy, restless, intellectual, degraded London. Sender forth of missionaries, but, save in China, the largest heathen city in the world. Converter of the isles of the sea, but thyself unconverted; fullest of riches and of misery, of civilization and of savage life, of refinement and debasement; heart, whose

pulses are felt in every continent, but thyself diseased and feeble, wilt thou, in this thy day, anticipate by thy conversion the day of the Lord, or will it come upon thee as hath never been the like nor shall be? Shalt thou win thy lost ones to Christ, or be thyself the birth-place or abode of Antichrist?"

Before the flood men lived on the low level of the flesh; this is the way they are living today. They are lovers of self, mammon-worshipers, pampering the appetites, getting and enjoying all they can. Multitudes are living no better than the beasts that perish. Their spirit is that of the ancient Epicurean—"Let us eat and drink, for tomorrow we die." It is amazing how many live chiefly to eat and drink. In England they eat five times a day, consuming a great amount of pork and other unwholesome foods, washing it all down with millions of gallons of beer. Americans are also noted for their gormandizing, and the nominal church has gone to eating and drinking instead of fasting and praying. The late Dr. A. J. Gordon called it the cook-stove apostasy. Only a few are keeping their bodies under and living lives of self-denial and purity.

THE SIN OF SENSUALITY

But fleshly indulgence strikes far deeper than this. We refer to sensuality, which was the curse of the antediluvians. Jesus hinted at this when He said they were "marrying and giving in marriage" until the flood came. This sin is today spreading moral and physical contagion everywhere, insidious and fatal as the dreadful disease of

leprosy. Ever since the fall of man, this evil has wrought havoc, but in these last days, it rages like an angry sea. The marriage law was set aside by the antediluvians, (Gen. 6:1,2), and it is set aside now by almost every class. Lust is a hydra-headed monster stalking boldly through the land, wrecking homes and despoiling the souls of myriads. Few there are who have the courage and strength of character to resist this monster. In connection with this thought, look for a moment at the PROMINENCE OF THE FEMALE SEX. This, remember, was a striking feature of the days of Noah. A few years ago woman was not thrust forward in the bold, ungodly manner she is today—her modesty and womanly bearing commanded greater respect. Now she is everywhere in evidence, and it is the vain, pleasure-loving, immodest, gem-bedecked woman of the world. It is this kind of a character that is dragged out before the public, whereas a generation ago a woman's face was seldom seen in the papers. Now her picture appears everywhere, in magazines, on bill boards and cigar boxes, and frequently in the most indecent way. The female character is very conspicuous; her indecent dress, her brazenness, her painted face, her stage performances, her coquetry and the bartering of virtue, are indications of the frightful depravity of the times. She is the central character of the stream of impure literature that is pouring its Niagara of filth upon the world. As a matter of fact, one can scarcely walk along the streets without having to meet immod-

esty; one must look into eyes baleful as the serpent's in Paradise and hear voices which allure only to destroy. High life is honeycombed with sensuality, and divorces have become almost as common as marriages. Lust-crimes are multiplying and the fearful stories are poured out through the columns of our daily papers. The very sins of modern life have been the downfall of the greatest nations. Rome was destroyed by luxury and lust.

"Upon that hard, cold, pagan world,
Disgust and secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

Turn to the first chapter of Romans and read the dark catalogue of the heathen world, and then read Paul's list of the sins of the last days in 2 Tim. 3:1-5. A noted commentator says that according to the Greek, ten sins of the former catalogue are practically identical with Paul's list. Our civilization has changed, it is true; perhaps it is a little more advanced, nevertheless the dark sins of the ancient world are repeated in modern life, and under the very shadow of churches and Universities. Look at the blood-lust of warring nations, and especially of Germany whose atrocities on land and sea have astonished the world. Sin in the hearts of men and nations remains the same, no matter if it does change, to some extent, its livery.

DIVINE FORBEARANCE

The days of Noah were days of Divine for-

bearance. "The longsuffering of God waited in the days of Noah" (1 Pet. 3:20). The Lord saw the wickedness of men and knew how fearful would be the results, yet He hesitated to punish them. He said, "My spirit shall not always strive with man, for in his going astray he is flesh, yet shall his days be an hundred and twenty years" (Gen. 6:3). Many believe that God is too great and too busy to regard the affairs of this life; they say that He wheels the worlds in their orbits and has no time to consider or care for us. But God does regard every individual; He sees with His eyes all the sin and shame, the vice and uncleanness, the rebellion and blasphemy. He sent Noah to preach to the antediluvians and to warn them against the impending flood; but the unheeding world would not receive his message. God spares until all resources have been exhausted, and so He did in the days of Noah. Alexander once besieged a city, kindled a fire on a neighboring hill top, and announced that all who surrendered while it burned should have mercy. God's beacon of mercy continued to burn for an hundred and twenty years in the days of Noah—it was the accepted time and day of salvation; yet men refused to make an end of folly and be saved. Then Noah entered the ark; standing at the open door, he must have delivered his last message of warning to the multitudes. After the Lord had shut him in, he remained seven days before the deluge came.

These last days are also the days of longsuf-

fering. If all the roofs were lifted and all hearts open before us and we could see all the iniquity, we should doubtless say it is time to burn up the world; but God is longsuffering—He spares till there is no hope and then He whets His glittering sword and uses it upon the godless inhabitants.

THE SIN AGAINST THE HOLY SPIRIT

Many people are puzzled about the sin against the Holy Spirit; they wish to understand its exact nature. That sin is the result of repeated, habitual rejection of God's warnings; it is the last straw that breaks the camel's back. The sin is committed when a man rejects every effort God makes to save him.

He may say the messenger is a fanatic, or that he is possessed of an evil spirit, as they said of Christ; but the sin is committed when a person continues to disregard the striving of the Holy Spirit. The antediluvians had long resisted the grace of God; they had become wilfully blind as to His character and purpose. God had first sent Enoch with his testimony, to convince all that were ungodly, and to warn them that the Lord was coming with ten thousand of His saints to execute judgment; but they went right on in their folly, rejecting every offer of grace until they had committed the unpardonable sin. They chose their own destruction. It must have been an awful scene when the flood came and the crowds of people gathered around the ark and begged for admission. They had mocked and jeered until the words of Noah were now fulfilled. How fear-

ful must have been the groans, shrieks and cries of despair when they saw the ark rising above the angry waters, and realized that their last hope of salvation from the sweeping deluge was gone. "So will it be in the days of the Son of Man."

Someone has asked, what became of Noah's carpenters? Evidently he employed men to help him build the ark, and these carpenters did their work to the best of their ability. They had no interest in the ark further than the employment it afforded them; they did not believe the flood was coming, and were all lost, of course. There are multitudes of church members who are interested in religious work; they contribute of their means to various denominations, their names are on the church record; but they are not true Christians and never will be; they shelter themselves behind some excuse and go on believing they will be saved. Like Noah's carpenters they will be lost—shut out of heaven forever, unless aroused from their carnal security (Luke 13:25-29).

SOME MARKS OF THE LAST DAYS

One of the marks of the last days is the abounding skepticism. A vast number of ministers and religious teachers challenge the authority of the Bible, causing widespread unbelief and many other evil results; they have violated their ordination vows and preach their infidelity in so-called orthodox churches, denying the doctrine of sin, hell, redemption, repentance, regeneration, sanctification—the very doctrines that God has used to save the world from ruin.

Temporal prosperity is another sign. The love of money with an intense desire to possess it, and questionable business methods used have choked out spirituality. No one can be spiritual who sets his affections on material things. Then there is a mad rush for pleasure in these days—perhaps it has never been exceeded in the history of the world. The so-called church has defiled her altars in the effort to conform to the world and attract the masses. Indeed the churches have become secularized, devoted to political and social affairs with little or no effort made to save men. Concerts, shows, entertainments and the like have been substituted for the Gospel and the old-fashioned revival. Most any church can get out three or four hundred persons when there is something to eat on hand; but they can't be persuaded to attend a prayer meeting. Then there is the curse of formality—"having a form of godliness but denying the power thereof" (2 Tim.3:5). Forms and ceremonies have taken the place of spiritual worship. The sins that destroyed the antediluvian world are griping the multitudes, and it is only a question of time until purifying judgments fall upon the whole earth, and our own nation will not escape. The doom of past nations ought to be a warning to present civilization. Greece and Rome went down by the weight of their own iniquity, and the nations of Europe have become corrupt and are now in a titanic struggle for their existence.

Someone asks the question, Did the flood ever actually occur? Aside from the Bible, which

ought to be sufficient evidence, there is a tradition among various nations that there was an overwhelming flood. The Hindus, the Chinese, the Persians, the Romans and Greeks, all confirm this tradition. Geology also gives every evidence that a large part of the world was once submerged. The Bible teaches that the earth is to be destroyed a second time, at the close of the Millennial age—not by water but by fire. The popular idea that it is to be annihilated is not true; the Greek words used indicate that it is to undergo a process of purification and reconstruction, which will make it in reality a new earth, the home of glorified saints. The earth has received a baptism of water, and it is yet to receive a baptism of fire, corresponding to the two works of grace in the heart. The apostle Peter connects this reconstruction with the great day of the Lord, and warns us to so live that we will be ready. Note carefully his description of this event, (2 Peter 3:3-10,14).

THE JUDGMENTS

READY FOR HIS APPEARING

Oh! to be ripe, and ready,
For the change so soon at hand;
Oh! to be firm and steady,
When on Jordan's brink I stand.

Oh! to be bold and fearless,
When death bursts on my view;
Oh! to be calm and tearless
When Earth I bid adieu.

Oh! to have no regrettings,
When sinks my life-day's sun,
No sad, remorseful frettings
For work I've left undone.

Oh! to need no confession
Of sin I did not know—
But to have each transgression
Judged before I go.

May Heaven to me open,
When my life's race is run;
And may the first word spoken,
Be— "faithful soul,—well done."

And Oh! when in I enter,
May the first sight I see,
Be Jesus in the center
Of myriads saved, like me.

Or, if the Lord's returning
Precludes that I should die,
May my pride's heart be burning,
To meet him in the sky.

—SELECTED.

CHAPTER XI

THE JUDGMENTS

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" —II Cor. 5:10.

HE TEACHING that there is to be one "general judgment" for all men, saints and sinners, living and dead, is not Scriptural. On the contrary, the Bible teaches that there are a number of judgments: that they differ in respect to time, place and subjects. First, the sins of believers were judged on Calvary when darkness enshrouded the land, and Christ as our sin-bearer, groaned for three hours beneath the burden of the world's guilt. He died that we might live (Isa. 53:5; John 19:17,18). Every sinner has a judgment day experience when he confesses his sins and believes on the Lord Jesus Christ. He must go to the bottom of everything in his life, acknowledge the worst, and enter the plea of mercy in the court of divine justice, and thus become justified freely through grace. If he continues faithful, he will never come into judgment at the

final day. "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24, R. V.). But he must endure unto the end, as he is still on probation and may forfeit his justification by disobedience (Mark 13:13; Rev. 2:10).

SIN IS OF TWO KINDS

Second, the "old man" or carnal nature must be judged. Sin is of two kinds—actual transgressions, and inherited sin, called by different names, such as the "flesh," the "carnal mind," the "body of sin," etc. Paul says, "For to be carnally minded is death." Here is no transgression, but a sinful state. And he goes on to say that the carnal mind is enmity against God and not subject to the law of God, "neither indeed can be" (Rom. 8:6-9). This old nature like our sins has been judged at the cross, and the child of God can be delivered from it. He is not responsible for having this nature, but if he consents to allow it to remain in him, he becomes responsible and involved n condemnation. So there is a judgment of self subsequent to conversion. Jacob at Peniel was brought to judgment, and it was the most searching ordeal of his life. There he had to confess his real nature and undergo a radical change of character. As a proof, his name was changed from Jacob (supplanter) to Israel, which means Prince of God. The man who has passed through these two great crises, regeneration and sanctification, has nothing

to fear for the future, provided he continues to walk in the light. He will have boldness in the day of judgment (1 John 4:17); he could walk through the fires of hell itself without harm. Believers are often chastened of the Lord in order to bring them to complete holiness (1 Cor. 11:31,32; Heb. 12:10,11. Note also 1 Peter 4:17). I might add that chastening continues to some extent after sanctification, that the believer may learn to walk wholly in the Spirit. With these facts stated by way of introduction, I desire to consider the three judgments that are yet to come.

JUDGMENT OF CHRISTIANS

First, is the JUDGMENT OF CHRISTIANS FOR THEIR WORKS. This will take place at the coming of the Lord, shortly after the saints have risen to meet Him in the air. God's Word plainly states that we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether it be good or bad (2 Cor. 5:9,10). The first session of judgment will not be to determine the salvation or loss of the soul, but simply to judge the WORKS of those who are saved. They will then give an account of their stewardship. The results will be either a reward or unspeakable loss. Note 1 Cor. 3:11-15: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be re-

vealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Nobody can possibly be saved who does not build on Christ, for there is no other foundation.

Regeneration is absolutely indispensable; but we are given here a class of people whose works will be burned up and yet they themselves saved as by fire. This class has evidently been regenerated, but failed to press on and become entirely sanctified; hence their works contain a large element of selfishness and are regarded as "wood, hay, stubble." They have not absolutely rejected light or omitted any known duty, they have simply measured up to the standard of justification, or they have been saved at last through the faithfulness of others. Rescued, as it were, from a burning building, but they enter into eternity without any reward. The picture is a fearful one. Here is a building on fire: the flames are leaping from story to story, and men rush to the rescue. Ascending the stairway, almost blinded by smoke and stifled by the flames, they arouse the slumbering inmates and carry them out just as the building collapses. None of their possessions, however, are saved. All is destroyed by the fire. In this manner some souls will be rescued from the flames of perdition.

Oh, how important is this question of steward-

ship! Are we building on the foundation "gold, silver, precious stones," or will we see our works burned up at the last as "wood, hay, stubble?" The Scriptures say, "Let every man take heed how he buildeth thereupon." The wise master-builder is the one who is saved to the uttermost, not only regenerated, but cleansed and filled with the Holy Spirit; he is building that which will stand the fiery ordeal, and he will receive a reward. He is handling pure gold and silver and the precious gems of divine truth that will insure him an "abundant entrance" into the kingdom of God. It is the reader's privilege to get out of the dry root-and-stubble business and possess the true riches. Not every one dealing in wood, hay and stubble will be saved. This is not the inference we are to draw from this Scripture—myriads will go down with their works; but simply that a class will get to heaven who will have no reward, whose works will all be destroyed.

The members of Christ's Bride will be rewarded according to their works. Some will rule over ten cities, others over five, and so on (Luke 19:16,17). There will be a vast difference in these rewards. Some disciples will tower above others as Pike's Peak towers above the foot-hills. One reward of faithfulness will be a place in the Bride-hood, as none but those who have kept themselves pure will enjoy this privilege (Rev. 14:5). Remember the time of this judgment is when the Son of man comes in His glory (Matt. 16:27). No sinners will be judged at this time; it will be for

believers, after the First Resurrection (Luke 14:14; 1 Cor. 15:22,23).

JUDGMENT OF THE NATIONS

Next we have the JUDGMENT OF THE NATIONS. This takes place at the close of this dispensation, after the Tribulation when Christ appears to set up His kingdom. Previous to this He appears to catch away His Bride, to raise the sleeping saints and translate the living (1 Thess. 4:13-18). This will be the "day of the Lord," "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe * * in that day" (2 Thess. 1:7-10). It will be a time when the Lord will dash in pieces the kings and the world-rulers who will be gathered together under the rulership of Antichrist. All human rule and authority will then be put down. This judgment of living nations follows the Marriage-supper of the Lamb (Rev. 19:5-9), when Christ comes as "King of kings and Lord of lords" followed by the armies of heaven, including saints and angels (Rev. 19:10-21).

Enoch, before the flood, prophesied of this great day (Jude 14,15). The famous passage in Matt. 25:31-46, without a doubt, has reference to this judgment. Many have supposed it to be

parallel with Rev. 20:11-15, and have made both to teach one general judgment. But the passage in Matthew says nothing about a resurrection. It simply deals with "nations"—"When the Son of man shall come * * * before him shall be gathered all nations"—not dead or resurrected persons —"and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Here are two distinct classes, "sheep and goats," and by reading further, you will find a third class, called the "brethren." The first two classes are judged on the basis of their treatment of the third class, "the brethren." The sheep are not rewarded for the way they treated one another or the goats punished for their mistreatment of the sheep. These two classes are rewarded or condemned for their treatment of Christ's brethren. These brethren evidently refer to the Jews, His brethren after the flesh, who have been converted during the Tribulation, and have faithfully witnessed for Christ. The "sheep" here cannot possibly refer to the Church, for she has already been caught up to meet Christ in the air and is now to sit with Him on the throne and be associated with Him in rulership. Paul said, "the saints shall judge the world." Moreover the "sheep" are placed on His right hand and invited to inherit the kingdom prepared for them from the foundation of the world, and this reward is given on the sole ground of their kind acts. By ministering to the brethren, they had ministered

to Christ. During the time of the Tribulation, the nations that persecute the Jewish remnant are the "goats". Those that listen to their testimony and show them kindness, are the "sheep."

This judgment of nations will at the same time be a judgment of individuals. To the wicked, Christ will utter those sad words, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." The same voice that says, "Come ye blessed" will say, "Depart, ye cursed." The wicked shall go away into everlasting punishment, but the righteous into life eternal (Matt 25:46). Thus we see that everlasting punishment is absolutely affirmed by the Word of God. Hell will continue to mourn as long as heaven continues to shout. The place of this judgment will be Jerusalem, near the valley of Jehoshaphat. It will be noticed that all who do not "obey the gospel" are to suffer the penalty of the ungodly. All who refuse in this age to obey the Gospel, no matter what their profession may be, will meet with the wrath of God; and their punishment will not be annihilation, as some interpret the meaning of the words, "with everlasting destruction from the presence of the Lord, and from the glory of his power."

Finally we have the JUDGMENT OF THE GREAT WHITE THRONE (Rev. 10:12-15). This will be at the close of the Millennium, when the wicked dead will be raised and judged (Acts 17:31; Rev. 20:11). "And I saw a great white throne, and him that sat upon it. * * * And I saw the dead

small and great, stand before God; * * * and the dead were judged out of those things which were written in the books. * * And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." There is but one class of people involved in this judgment, namely the wicked dead, and the final doom pronounced upon them will be according to their works(Rom. 2:6; 2 Peter 2:11-13). No reference is made to the presence of the righteous; they will doubtless be present, shining as the sun in his splendor, but as a matter of course, they will have no part in this judgment which involves punishment; they will probably be called upon as witnesses. God will take plenty of time for this last great assize; every character will be thoroughly ventilated and His righteous judgment vindicated.

After the rebellion of Gog and Magog has been put down and Satan has been cast into the lake of fire, the wicked dead will be raised, and made to stand forth to receive their final sentence. There will be a resurrection of character as well as of literal bodies. The dark, ghastly things of a lifetime will be uncovered before men and angels and devils. A "resurrection unto damnation!" How terrible the thought! The natural man would gladly believe that in the next world all souls will be permitted to enjoy eternal bliss, but the Word of God teaches that between the holy and the unholy, there must remain forever an impassable gulf. And the very nature of man attests the justice of

this divine revelation. The wicked cannot possibly dwell with those who have washed their robes and made them white in the blood of the Lamb. Like Judas, they must depart to their own place. "Without are dogs, and sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie." This is the "Day of judgment and perdition of ungodly men," of which the apostle Peter speaks (2 Peter 3:7), and the day unto which the "unjust" have been reserved "to be punished." Death and hell will then be cast into the lake of fire, which is the second death (Rev. 20:14). The earth and the heavens are said to flee from the face of the Judge, thus indicating that the locality will be somewhere in space. The "books" containing the records of character will all be opened, and the dead will be judged according to them. This will be the most awful assembly that has ever taken place in the universe; all other judgments are preparatory to this. The revelations of sin and the confessions of the guilty will be horrible, beyond all conception. They will be confronted with all their sins and misdeeds—not one thing will be forgotten—absolutely everything will be unveiled and God's justice and purity will be vindicated.

The Lamb's book of life will contain the names of all who are saved from the foundation of the world, and covered with the cleansing blood; they can never be condemned with the wicked. But these other "books" will contain the names of all the ungodly, and there will not be one mistake. There

will be no mercy extended then, the condemnatory sentence will be declared and carried out in the presence of an assembled universe. Even the earth and the sea will be called upon to give up the bodies of the unholy, and their spirits united with them once more, they will be consigned to the lake of fire. Reader, are you cleansed from all sin and ready for these future, final judgments?

READY FOR THE FUTURE

If we are cleansed and kept by God's power, the hope of Christ's coming will be a constant inspiration. If we allow ourselves to be overwhelmed by the cares of this world, the deceitfulness of riches and the lust of other things, we will not love His appearing, for it will mean judgment and condemnation. How is it with the reader now? Suppose the heavens were to suddenly open like golden gates through which the King of Glory should descend; would you be thrilled with gladness or overwhelmed with sorrow? The story is told of an old colored saint who lived in Georgia many years ago. He was aroused from his sleep by the memorable meteoric display which alarmed so many people. It seemed that all the stars of heaven were falling and that the judgment day was at hand. The old man was awakened by the noise and confusion in the street, for nearly everybody had been aroused and had assembled in the open air. There was considerable excitement and talk about the prophecies being fulfilled and the Lord's coming. The old colored brother looked out from his window and

saw, as it seemed to him, the stars of heaven falling; his conclusion was that the end had come. He at once roused his wife and children, telling them that the day of judgment had come. They quickly arose, dressed themselves and went out under the falling stars. For a little time they stood gazing in silent wonder upon the thrilling scene. Then the old man, turning to his wife said, "Old 'oman, de Lord am a comin' sure, and jis' you take de chil'in along up to de public squar', and stop dar till I come; I's gwin down in de garden and see old massa get up, and jis' as soon as he does we'll come along up to de squar'." If his master had been a true saint he naturally would have a place in the first resurrection. The old man was properly instructed in the Scriptures and his heart and faith were all right. He was mistaken as to the time, nevertheless he had the right attitude toward the Lord's return.

THE GREAT TRIBULATION

ANTICIPATION

Jesus, Thou King of kings,
  Thou Messenger of grace,
When shall the golden gates unfold,
  And we behold Thy face?

Girt with the thorny crown
  We've seen Thy wounded brow;
But we shall see Thee in Thy power,
  As angels see Thee now!

We've gazed upon Thy cross,
  Where Thou didst hang in shame;
We'll see Thee on Thy throne of light,
  Bearing a royal name!

Earth needs Thee as her King;
  And Jewish exiles cry,
Come, David's Son, to David's throne,
  And reign eternally!

Thy Church, amidst her tears,
  Throughout the weary night,
Looks forth to catch the quiv'ring ray
  Of morning's dawning light.

Return, O Lord, return!
  Why should Thy Chariot stay?
I long to hear Thy words of love,
  "Rise up, and come away!"

—PENNEFATHER

CHAPTER XII

THE GREAT TRIBULATION

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"—Matt. 24:21.

T MUST BE REMEMBERED that there are two vast kingdoms in this world arrayed against each other—the kingdom of light and the kingdom of darkness. The conflict has been going on for centuries and will not cease until righteousness covers the earth. Satan the great usurper and deceiver is to be cast out and the curse of sin forever lifted. Some people do not believe in a personal devil, and those who do are largely ignorant of his devices. He seeks in every way possible to obscure and darken the truth concerning himself; this is one reason why he objects to the study of Revelation—it exposes his devices and tells of his final overthrow. Few have clearly defined views as to his character and the tremendous business he is doing. Some regard him as a huge joke; others believe he is a kind of an evil influence, permeating the world, as malaria im-

pregnates the air.

SATAN'S PERSONALITY AND WORK

In reading the Scriptures candidly it is impossible to regard him other than a personal intelligent being bent on the destruction of immortal souls. He began his attack on this world in Eden and succeeded in wrecking the race. He blasted every flower, withered every hope and turned the garden of delights into a desert with the curse of God resting upon it. He assailed Christ in the wilderness and did his utmost to defeat the plan of redemption. He offered to end the long conflict of the ages and give to Christ the kingdoms of this world if He would fall down and worship him. Christian Science says that Satan is but an evil principle within a man. According to this view, Matthew 4:1 should read; Then was Jesus led of the spirit into the wilderness to be tempted by an evil principle within Him. The very suggestion of the idea is abhorrent. Satan is a person, a monster of evil whose nature is to blight and destroy. He is transformed into an angel of light (2 Cor. 11:14), and deceives all who are "ignorant of his devices." No one ever attempted to build up the kingdom of Christ but what he opposed it; no one ever took a step in the right direction without his attempting to ensnare the feet or block the way. He is the god of this world and probably reigns in the hearts of nine-tenths of the human race. He has a family or kingdom, just as there is a heavenly family, and because so many of his subjects are on the earth, he reigns here as well as

in perdition. You may take any part of the world, and selfishness, lust, oppression and conflict dominate the whole social fabric. This is true not only in uncivilized lands, but in those nations claiming to be Christian. Look at all Europe engaged in such a conflict as has never been seen, nations pouring out their own life blood and entailing great miseries upon millions, and for what purpose? Because of an insatiable desire for commercial supremacy, a hunger for more territory and to satisfy the ambition of one or two rulers who have no god but selfishness and brute force. The spirit of the German Emperor is "Our country, right or wrong—Germany must rule or crush everything that opposes her." Certainly modern civilization is not built upon the Word of God and hence has no sure foundation, it is destined to go down with a mighty crash and give place to the kingdom which the God of heaven shall set up and which shall never be destroyed.

A GREAT CRISIS

A certain writer referring to the present breakdown of civilization, says it should not be regarded as a sudden catastrophe, as there is no such thing in history, that a million mildews and rats and mice have been doing their work for years and even centuries, and at last the huge fabric goes down in ruin, and then the people begin to wonder the cause of the smash. He says that the wonder is that the hollow thing stood so long. There is a great deal of truth in this statement, for various sins have been nibbling and

gnawing at the heart of these nations, and they are beginning to reap judgment and disaster. God has also begun in a special way to make war on the forces of evil, and He will not stop until Satan himself and every foul spirit have been cast out—the kingdoms of this world must give place to the kingdom of Christ, and no matter how terrible the conflict, it must continue until the vanishing clouds reveal a new earth wherein dwelleth righteousness.

The Scriptures clearly teach that this age is to close in disaster. Tribulation judgments are to be poured out upon the earth, until the nations have paid the penalty for their sins. The nominal church has been looking for a gradual evolution process to bring on the Millennium, but prophecies point to an unexampled Tribulation, a period of woe. Jesus in His sermon on the judgments declared that this Tribulation would exceed in intensity any other experience the world has had, and "except those days should be shortened, there should no flesh be saved" (Matt. 24:22). This time of trouble is referred to in both Old and New Testaments and is to be the culmination of events leading up to the second coming of Christ. It is referred to in the last chapter of Daniel; "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book" (Dan. 12:I).

Daniel states precisely the time of this Tribulation. It is during the reign of Antichrist, the willful King whose character is drawn in the preceding chapter (Dan. 11). This Tribulation cannot synchronize with the destruction of Jerusalem, for out of it the Jews are to be saved and established in their own land. Jeremiah says, "Alas! for the day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, AND STRANGERS SHALL NO MORE SERVE THEMSELVES OF HIM: BUT THEY SHALL SERVE THE LORD THEIR GOD AND DAVID THEIR KING" etc. (Jer.30:7-9). The Jews have experienced many troublesome times, the most notable of which was the destruction of Jerusalem, when they were dispersed among all nations. They are to have another time of trouble out of which they will be delivered and established at the head of the nations. Study carefully the following passages relating to the Great Tribulation; Joel 2:1,2,10,11; Zeph. 1:15-18; Isa. 22:5; Amos 5:18-20.

NATURE OF THE TRIBULATION

Most people do not like to hear about a time of trouble and anyone who talks about the evils that are to come is regarded as a pessimist. If this is pessimism, then all the prophets belonged to that class. Isaiah was called a bird of ill-omen because he denounced the sins of his age and predicted calamity. Every Christian is an Optimist

in the true sense; but he sees both sides of the picture; he sees the Church of Christ marching on to wonderful victories, and the ungodly world growing worse and worse to the end of the age. As someone has said, he is a pessimist on sin and an optimist on grace. The unregenerated world cannot be radically changed, as "that which is born of the flesh is flesh."

The Tribulation will be the great harvest time of Death and Hell, doubtless much greater than Noah's flood, for there will be so many more people in the world. It will not properly begin until the Church or Bride of Christ has been taken away, as she is to be saved from that awful time. Those who are faithful to Christ are to be preserved from that awful hour that is to come upon the world and try the hearts of all men. The Bride is having her tribulation now, for she lives a life of separation and purity that provokes the antagonism of the world. She prays, labors, suffers and remains true to her heaven-appointed mission. Her affections are set on things above and not on things of the earth, and her life is "hid with Christ in God." I am not speaking of those organizations posing as the Bride of Christ, for they are sitting on the lap of the world and have become so much like the world that they no longer suffer persecution. Jesus said to his disciples, "In the world ye shall have tribulation, but keep up your courage: I have won the victory over the world" (John 16:33 Weymouth). When the Church is taken out of the world her

tribulations will cease, the day of her reward and exaltation will have come. But the nominal church with its profession and form of godliness must pass through the great Tribulation, and with the world drink the cup of the fierceness of God's wrath. Satan will then be turned loose to create a new record of anguish and sorrow. He will no longer be under the restraint of the Holy Spirit, and organized government will be a thing of the past. Through Antichrist and other powerful agencies he will press the work of death and destruction until all nations have been deluged with blood. In the time of the French Revolution all existing institutions were apparently doomed—church, state, society, royalty, laws, customs, nobility, everything was in chaos. Thousands were put to death without trial—led to the place of slaughter and heartlessly slain as if they were so many animals. During the Reign of Terror the municipal officers and those in power were absolutely without conscience and the slaughter of all classes became a mad frenzy that threatened the life of the nation. Imagine such a state of things over the world and you will have a faint idea of the coming Tribulation. Satan, Antichrist, the false prophet and their agencies will do their utmost and exhaust all their resources to wreak vengeance on the sons of men.

WHO WILL ESCAPE

The great mass of Jews who have lived in apostasy will have to suffer in this Tribulation. According to Zechariah two-thirds of them will

be cut off, and the other third will pass through the fire and be ready to accept the Lord when He returns (Zech. 13:8,9). It seems clear that there is to be an elect number of Jews that will witness for Christ during the Tribulation, just as the Church witnesses for Him now; many of these witnesses will doubtless suffer martyrdom along with Gentile witnesses who refuse to worship Antichrist or to receive his mark. It seems probable that many justified people will be left on the earth to pass through this time of trouble; they will have to take chances along with the wicked and suffer the persecutions of the Antichrist. The five foolish virgins doubtless represent this class of Christians, for we are not to conclude that they were entirely lost because they were excluded from the Marriage-supper. Their lamps were still burning though they had no more oil in their vessels. The conclusion is that only those who have their vessels filled with oil, or in other words, are sanctified wholly, will be admitted as members of the Bridehood and thus escape the great Tribulation. Many of these justified believers will doubtless realize the loss they sustained and become sanctified during the horrors of the Tribulation, but they will have to face martyrdom at the hands of Antichrist. It is definitely stated that "as many as would not worship the image of the beast should be killed" (Rev. 13:15). John says in Rev. 20:4, "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither

had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished." Many believe that the allusion here is to the people who obtain sanctification and suffer martyrdom during the Tribulation, and are given a place in the first resurrection along with the members of the Bridehood, already transfigured; it is a supplement to the first resurrection. There is no reason to doubt that people will be saved during this period, for the Holy Spirit is not taken out of the world, and the work of salvation will go on among both Jews and Gentiles, but in the face of intolerable persecutions. It is related that during the French Revolution many officers and members of the National Guard were lying prostrate in a certain city before a carved image of Mirabeau, and someone exclaimed, "Stop wretches, you are guilty of idolatry!" But the worshipers of the image were not considering that phase of the question, and they cried out in unison; "Kneel down yourself or you shall die." In like manner, men will be compelled to worship the beast and his image during the Tribulation. We have almost reached the time now when business laws and methods have become so unscrupulous and binding that a man must carry the mark of the beast in order to hold his position.

THE APOCALYPSE

The Apocalypse describes the judgments that are to fall upon the earth in the last days. It

deals with the personal revealment of Christ, and the incoming of the Millennial reign. God gave it to His servant, John, when he was banished to the isle of Patmos for the Word of God and for the testimony of Jesus Christ. It is full of symbolism and mystery, yet no other book in the Bible is so important for these times. Some believe that a large part of Revelation has already been fulfilled, that it is a progressive description of the mighty events in the world from the days of John to the end of this dispensation. Others believe that its fulfillment is still in the future. Personally I believe the Historic view is correct and that only a part of the visions are yet to take place. But the judgments that remain to be poured out will be characterized by such an intensity of trouble that no language is adequate to describe them. When the whole world lies at the feet of Satan and Antichrist and the last of the destroying angels pour out their vials of wrath, the very earth will reel under the dreadful woe.

During the Tribulation Satan will cause multitudes to blaspheme. He will raise up the two beasts of Revelation 13, one to be the head of civil power, and the other the head of ecclesiastical power, thus forming a trinity and ready for every atrocity. This will be Satan's effort to re-organize established government. It seems clear that the government will be monarchical in form, with ten confederate kings as we have symbolized in the ten toes of Nebuchadnezzar's image. Many believe that in some sense it will be the Roman Empire

revived. You will notice that the beast turns at last upon the harlot church and tears her flesh to pieces (Rev. 17:16); he has long carried her upon his back, but at last he throws her off and utterly destroys her. This harlot church now sitting upon many waters and claiming to be the Bride of Christ, has committed fornication with the kings of the earth and is guilty of every crime. She is going down in the great Tribulation, and the world will mourn on account of her fall (Rev. 18). What a startling picture we have in this whole chapter! The doom of Babylon is not far distant.

ARMAGEDDON

During the reign of Antichrist, two witnesses will be raised up to prophesy in Jerusalem, probably Moses and Elijah, and they will be slain and raised to life again. John then gives a picture of the last conflict, that of Armageddon. In his vision he saw the seven angels in white pouring out the seven vials of wrath—on the land, and there was a pestilence; on the sea, and it became "as the blood of a dead man;" on the rivers and the fountains of waters, and they became torrents of blood; on the sun, and it became a ball of fire scorching men to death; on the seat of the beast, and there are voices of agony and blasphemy; on the Euphrates, and its waters were dried up to make way for the kings of the East. I do not know what part of these visions are in the past, if indeed any of them are; but the battle of Armageddon is still in the future. John saw the opposing army marching for the last great conflict. He saw the

hosts of darkness advancing under the command of the dragon and beast. The white troops were led by One whose vesture had been dipped in blood —the King of kings and Lord of lords. The seventh angel poured out his vial into the air, and there were lightnings and thunders and earthquakes, and the confused clashing of arms. The cities of the nations fell and a voice is heard, "Babylon the great is fallen, is fallen."

It is impossible to give a description of the Tribulation judgments. The fact is, there is no language that can describe them. Human nature will be at its worst; Satan will be raging and divine wrath will be poured out. One tragedy will follow another. War will be followed by famine, and famine will be followed by pestilence and anarchy. No one knows how long the Tribulation will last. Some believe it will last seven years, the same length of time as the Jewish Tribulation; others believe it will last 40 years. Christ said except those days be shortened no flesh shall stand. God help us to live in readiness for this terrible day. There are only a few who have their vessels filled with oil and their lamps trimmed and burning; the majority of church members are asleep and cannot discern the times in which they live.

EUROPEAN WAR AND PROPHECY

Many students of the Bible are studying the present war in relation to prophecy. They have a conviction that this the greatest war of history has some connection with the mighty events that are to usher in the kingdom of God. The forces are so

great as to suggest that there can never be another one like it. Many are indeed asking, is not this war to be the last one? Those who believe that the world is to be converted before Christ comes are inclined to believe it will be the last. They argue that it is only a testing time for civilization and Christian faith, that the evil powers are soon to be overthrown, and the dragon is engaged in his last grapple before he is utterly vanquished. This all sounds very well, but it is not Scripture. It is said that after the battle of Gettysburg, President Lincoln surveyed the field of carnage and solemnly said, "This is awful! This is awful! But it must go on." Slavery had to be wiped out and the Union preserved though it cost four years of terrible conflict. And I say that war must continue so long as the Prince of Darkness rules in the hearts of men; so long as nations are given over to greed and sinful indulgences; so long as sin dominates civilization and scatters the dragon's teeth.

We have been told that Progress would make an end of war. We are living in the most advanced age of the world, and yet the war now raging puts to shame all the barbarism of the past. It was thought that Arbitration would settle all difficulties between nations without resorting to arms. Ministers and statesmen grew eloquent in their advocacy of Peace Conferences—these were the mighty agencies to bring on the Millennium. But the Palace of Peace at The Hague is today as silent as the sphinx. Many are telling us now that

prayer will end it. It is all right to pray for peace but it should be remembered that war will continue in the earth so long as sin prevails. There can be no Golden Age until Christ comes, and then when the smoke of the last conflict is lifted, holiness will cover the earth as the waters cover the channels of the deep.

AN AGE OF RIGHTEOUSNESS, OR THE MILLENNIUM

THE POET'S DREAM

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nation's airy navies grappling in the central blue;
Far along the world-wide whisper of the South-wind rushing warm,
With the standards of the people plunging thro' the thunder-storm;
Till the war-drum throbb'd no longer, and the battle flags were furl'd
In the Parliament of man, the Federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

—TENNYSON.

CHAPTER XIII

AN AGE OF RIGHTEOUSNESS, OR THE MILLENNIUM

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth"—Ps.72:8.

THROUGHOUT the Scriptures there is predicted an age of universal righteousness, when the kingdoms of this world shall have become the kingdom of Christ. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth * * Yea, all kings shall fall down before him: all nations shall serve him, * * all nations shall call him blessed" (Ps. 72:8-17). "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Daniel speaking of this era says, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high" (Dan.7: 27).

TIME OF THE MILLENNIUM

But the question is, when are we to have this age of righteousness and universal peace? Will it precede or follow the second coming of Christ? Turning to the Apocalypse we find that Satan is to be bound for a thousand years (Rev. 20:2), and this period coincides with the time of blessedness on the earth under the reign of the Messiah, which is foretold by the Old Testament prophets. The word Millennium signifies a thousand years and occurs four times; it simply means the kingdom period, when the kingdom of heaven will have its manifestation. It is for this kingdom that we pray when we say "Thy kingdom come." The present period is that of the CHURCH or the "times of the Gentiles," during which comparatively few will be saved. But in the age to come this kingdom foretold by the prophets will be established and the whole "earth shall be full of the knowledge of the Lord."

The Church will finish her mission when the Lord returns; at which time the dead in Christ shall be raised and the living saints caught up with them in the clouds to meet the Lord in the air (I Thess. 4:17). Post-millennialists hold that this age is to precede Christ's return, that His kingdom is spiritual and not to be literal. This view makes a large portion of the Scriptures meaningless; moreover we are confronted with the fact that after two thousand years of Gospel preaching there are no signs of the Millennium. There is not one city or community that has ever been

wholly converted, and the devil was never more rampant than he is today. Sin still wrings from every heart the cry of woe. It is the dominating thing everywhere. If all the tears that have been shed because of sin were brought together we would have a new ocean. If all the hearts broken because of sin were piled up we would have a chain of mountains vaster than the Rockies; if all the groans and sighs and heartaches were brought together we would have a tornado belting the globe. Thank God, the dark history of sin is to have an end. The kingdom of darkness is to be forever overthrown.

THE REBELLION OF SIN OVER

The first stage of Christ's coming is called the Rapture when the Church will be caught up to the Marriage-supper. The second stage is the Revelation, or His personal appearing after the great Tribulation. The first coming will be secretly, to steal away His Bride. The latter appearing will be visible to all. He will be followed by the armies of heaven (Rev. 19:11-14), and His first work will be to deliver the Jewish remnant from the beast, the kings of the earth and their armies which have gathered against Jerusalem (Zech. 14: 3,4; also Rev. 19:19). The beast, the false prophet and Satan will be locked up in hell, and the victory of Christ will then be complete (Zech. 14:3,4, 9;Rev. 19:20). During the Tribulation every government on the globe will fall preparatory to Christ's reign: "Behold, the days come, saith the Lord, that I will raise unto David a righteous

Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). It is not a question of Christ's reigning in heaven—no one disputes His authority there—but He is to reign on earth and in prosperity, executing judgment and justice. This earth that has been in rebellion against Him and that has always said, "We will not have this Man to rule over us," must yet submit to His authority.

When the devil is arrested by the angel of God and taken out of the world the myriads of fallen spirits will then be cast out with him; when their king is arrested they will become utterly discouraged, knowing their cause is forever lost. When General Lee surrendered his sword to Grant at Appomattox the Civil War was ended. Every soldier, North and South, laid down his gun with the feeling that the last shot had been fired; the lightning messengers leaped along the wires and carried the news to all parts of the nation. Grant told the Confederate soldiers to keep their horses that they would need them in tilling the soil and building up their desolate homes. The great South was in ruins on account of the four years' conflict. The houses and cabins had become dilapidated, the fences torn down and the fields grown up with weeds. Under the hand of industry the land once more yielded a bountiful harvest; homes and cities were rebuilt, commerce revived and the whole nation brightened with prosperity. So when the rebellion of sin is ended and there is no longer a devil loose in the world, the age of

righteousness and prosperity will begin. The very earth which has been under the curse for 6000 years, will be to some extent physically renovated, and the groaning creation, as Paul says, shall be delivered from the bondage of corruption into the glorious freedom of the children God.

Israel will form the nucleus of Christ's earthly kingdom, and Jerusalem will be the seat of government. How wonderful will be the court of the King —Enoch, Abraham, David, Elijah, Isaiah, Daniel, John, Peter, Paul, and associated with them, all the saints composing the Bride of Christ, all shining as the sun in the kingdom of their Father (Matt. 13:43). Christ will reign over restored Israel, and they "shall teach no more every man his neighbour, ** saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

Then there will follow a world-wide evangelism. The Lord's saints will all have their special appointments and will be ready to begin the preaching of the Gospel to every creature. There will be millions of people on the earth anxious to hear the good news, and sweeping revivals will break out everywhere. Just as the Tribulation will prove to be the great harvest of hell, so the Millennium will be the time of heaven's harvest. The sorrow and suffering of the long night of sin will be forgotten amid the joy and blessing of Christ's personal reign.

CONDITIONS OF THE EARTH

The Scriptures indicate that great physical changes will take place. The desert will be transformed into fruitful fields, and there will be no noxious growth, no briars and thistles, and the earth will groan beneath its burden of fruit and grain. There will be no oppression, no strikes, no conflicts between capital and labor, for brotherly love will take the place of selfishness and greed. The terrible diseases that prey upon humanity, cholera, smallpox, tuberculosis and the fevers that prevail in certain regions, will be removed and health will bloom on every cheek; there will be no doctors carrying their medicine chests around. Isaiah says, "the inhabitant shall not say, I am sick" (Isa. 33:24); the leaves of the tree of life will be for the healing of the nations (Rev. 22:2), and the age of man will be as the days of a tree (Isa.65:22). Of course those who have transfigured bodies will not only be free from disease, but will be able to transport themselves from place to place; they will not need hotels or railroad tickets, hence they will be able to quickly evangelize the nations. With bodies that will never become tired or sleepy or hungry they can quickly travel around the globe. In a thousand ways sin has brought disorder and turned nature itself into a minister of calamity; but the earth is to be renovated, the curse lifted and the blessing of God is to rest upon all the inhabitants. It is very probable that there will be a great increase of population (Isa. 49:19,20; Jer

30:18-20). Yet there will be no cause for war, no jealousy or strife. Swords will be beaten into plowshares, spears into pruninghooks and salvation shall flow to the ends of the earth. Holiness will be popular during the Millennium. It is not at all popular now even among professed Christians; but the time is coming when holiness will cover the earth.

A TIME OF REVIVALS

It will be a time of great revivals, as the people will gladly yield to the Holy Spirit. It is written, "Thy people shall be willing in the day of thy power." The reign of Christ for a thousand years will be the day of His power; there will be no devil to hinder the work of salvation. The Jews will be missionaries and witnesses among all nations, and they will push the work of evangelization with the zeal and faith of St. Paul. His conversion is a type of the conversion of the Jewish people. The glorified Christ appeared to him and he was transformed from an ardent persecutor into a flaming herald of the Gospel—born, he tells us, as one out of due season. So the Jews will be converted by the second appearing of Christ and, like Paul, will become missionaries to the ends of the earth.

At Jerusalem the Temple will be restored where there will be offerings and revival services the encircling year. The city itself will doubtless be the largest in the world. A great river flowing out from the Mount of Olives will connect the Mediterranean on the west and the Dead Sea on

the east, furnishing an abundant supply of water. Zechariah tells us that representatives from all nations shall go up to Jerusalem to worship the king and to keep the feast of the tabernacles (Zech.14:16). The Jews will be restored to the headship of the nations during the Millennium. They are now the most remarkable people on the earth, the most enterprising, and when Christ comes they will be the best qualified to stand at the head of nations, and evangelize them. Prophets grow eloquent in their description of the Millennial period. Everything is represented as being transformed to harmonize with the transfigured earth. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa.11:6).

ISAIAH'S VISION

The earth will be restored to the glory of Eden in the coming age. When Isaiah as a young prophet received the experience of sanctification (Isa.6) he saw the heavens opened and the Lord sitting on His throne, His illustrious train filling the temple. He heard the angels sing, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." The prophet was given a vision of himself and he cried out, "Woe is me! for I am undone; because I am a man of unclean lips." Then the angel with a coal of fire in his hand flew and laid it upon the lips of the prophet, and his iniquity was purged away. The point of special

interest is the declaration of the angel that the whole earth is full of God's glory. From Isaiah's viewpoint it was full of uncleanness—the people around him were all unclean. The angel and the prophet had two different viewpoints. Isaiah saw the earth as it now is—full of sin, full of cards, whiskey, tobacco, full of war and strife. But the angel saw it as it will be in the Millennium when Satan has been cast out and all the iniquity is purged away; he saw the earth redeemed and filled with the glory of God. I am glad that I am on the winning side, and that I believe what the Scriptures teach in regard to the future of this world. I expect to be here when the last battle is fought, the victory won and the field is silent.

The present age is denominated the Night, the night of sin when the mystery of iniquity continues to work; but the Millennial age is spoken of as the Day, the day of righteousness, when the Son of Righteousness will arise with healing in His wings. The long dark night of sin that has hung like a pall over the world will give place to God's perfect day. Then and not until then will we have the Golden Age of the world. Then it can truly be said,

> "Out of the shadows of the night,
> The world rolls into light;
> There is daybreak everywhere."

Nations will then be converted, perhaps, in a day, and for the first time we will actually look upon a converted world. Satan with his black battalions

will have no place in society. Think of it, a world without a devil, without disorder, without false prophets, and without any prodigious outbreakings of sin! It is very likely that there will be some sin and some death, for people will be born with the carnal, or sinful nature; yet life will be greatly prolonged and the sinner who dies a hundred years old will be considered accursed (Isa. 65:20). The idea is, that sin will cut his life short in judgment. Death and Hades will not be cast into the lake of fire until after the Millennium (Rev. 20:14).

CLOSING SCENES

But someone asks the question, will this condition of righteousness continue? We answer there is to be still another apostasy, but lasting only for a brief time. For man even in the Millennial age will prove himself a failure. He has always been a failure without God. He was a failure in Eden, a failure before the flood, and a failure in every subsequent age. Satan who has been locked up during the thousand years will challenge God to give him one more chance at humanity, boasting that he will be able to overthrow all the good that has been done. So he will be loosed for a short season that sin may work out its final results and wind up its history in connection with our planet. Satan will find a great multitude ready to obey him; the latent evil of the human heart will spring forth at his touch into a great rebellion. This insubordinate multitude will actually wage war against the Son of God. "And they went up on

the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." This will be the last conflict; the rebellion will be put down and Satan himself cast into the lake of fire. The serpent that has dragged his slimy coil down the pages of human history, corrupting childhood and destroying manhood and womanhood, will be cast out and tormented throughout the ages (Rev. 20: 10). Then follows the judgment of the Great White Throne, which seems to include all the dead from Adam to the end of time, except the saints who have reigned with Christ during the Millennium. After this the dominion of the world will be delivered up to God the Father, and the ages of eternity will sweep on; the transfigured earth, having received the baptism with fire, will become literally a new earth, the inheritance and abode of glorified saints (Matt. 5: 5).

"The promised time is hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold:
When peace shall over all the earth
Its undimmed splendors fling,
And the whole world send back the song
Which now the angels sing."

THE DIFFERENT RESURRECTIONS

THE ADVENT OF THE KING

Hail to the Lord's Anointed,
  Great David's greater Son!
Hail, in the time appointed,
  His reign on earth begun!
He comes to break oppression,
  To set the captive free,
To take away transgression,
  And rule in equity.

He shall come down like showers
  Upon the fruitful earth;
Love, joy, and hope, like flowers,
  Spring in His path to birth:
Before Him on the mountains,
  Shall peace, the herald go;
And righteousness in fountains,
  From hill to valley flow.

Kings shall fall down before Him,
  And gold and incense bring;
All nations shall adore Him,
  His praise all people sing:
For He shall have dominion
  O'er river, sea, and shore,
Far as the eagle's pinion,
  Or dove's light wing can soar.

O'er every foe victorious,
  He on His throne shall rest;
From age to age more glorious,
  All blessing and all blest.
The tide of time shall never
  His covenant remove;
His name shall stand forever,
  That name to us is—Love.

—MONTGOMERY

CHAPTER XIV

THE DIFFERENT RESURRECTIONS

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" —John. 5:28, 29.

THE HUMAN RACE believes in immortality. It is an intuitional belief woven into man's constitution. The Scriptures teach that there is to be a resurrection of all men, but makes a distinction as to the character and time of their resurrection. First, there is a spiritual resurrection, or the deliverance of the soul from the bondage of death through faith in Jesus Christ. Every sinner is dead in trespasses and sins, which means that his moral nature is absolutely dead until quickened by the Spirit of God. Salvation is the renewal of life. Christ came that we might have life and that we might have it more abundantly. He speaks to every dead soul as he did to Lazarus, "Come forth!" And the same power that was manifested in His resurrection operates in the regeneration of every penitent sinner. The deliver-

ance of every soul from the grave of sin and unbelief is a miracle, as much so as the creation of a world. To believe in Christ with the heart is to come forth out of the sepulcher into a new world to walk in newness of life. The Lord had reference to this spiritual resurrection when He said; "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (Jno. 5:25).

But there is to be a resurrection of the body—not a resurrection of the constituent particles, though it will be the same body as to its identity. So we are warranted in calling it a literal resurrection. Not all of the dead, however, are to be raised at one time; there is to be first a resurrection of the righteous, and a final resurrection of the wicked.

Let me say before proceeding that the soul does not sleep in the grave and therefore will not need to be raised with the body. The Scriptures plainly distinguish the body from the spirit, or the man himself. At death the soul goes at once to heaven or to a place of punishment. The rich man died and lifted up his eyes in hell (Luke 16:23); and the other man of the world in the 12th chapter of Luke, died suddenly and went to hell. God said to him, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20). In the Greek it reads, "They shall require thy soul, meaning the unholy angels who were sent to demand it. At death the saved are taken at once to

heaven; note carefully the following scriptures; Phil. 1:23; Luke 23:43, also 16:22. Take the case of Stephen. When the shower of stones was falling upon him he saw heaven opened and Christ standing ready to receive his spirit (Acts 7:56-60). Paul had a desire to depart and be with Christ, who is in heaven.

THE RESURRECTION OF CHRIST

The resurrection of Christ is a pledge and prophecy of our own. His was the FIRST and BEST resurrection. Christ went down into the grave and His body was raised on the third day, and saw no corruption. Without the fact of His resurrection the atonement falls to the ground. The darkest day in the world's history was when He hung on the cross; the brightest morning was the morning when the two Marys ran with wonder and joy from the tomb of Joseph to tell the disciples that Jesus had risen. He entered the dark portals of death, wrested from him his scepter, extracted his sting and came back with the keys of death and hell hanging at His girdle (Rev. 1:18). Paul makes much of the resurrection of Christ, for he combines our resurrection with it. In the first place, he says, "If Christ be not risen from the dead then is our preaching vain and your faith is also vain." He exhorts believers to comfort one another with these words, that as Christ died and rose again "even so them also which sleep in Jesus will God bring with him" (I Thess. 4:14). How hard it is to separate from loved ones in this life, but what would be

the gloom of that night, the fathomless depths of that sorrow if there were no hope of a reunion in the world beyond. When Christ was crucified the disciples sat in the deepening shadows of despair, the cable of faith was broken, the anchor of hope gone. The Jewish authorities congratulated themselves that at last they had gotten rid of the Disturber of their peace. To forestall any scheme of His disciples to proclaim His resurrection, sixteen Roman soldiers were placed on guard at His sepulcher; but Roman soldiers, brave and strong as they were, could not undertake to contend against angels and omnipotence. On the third day there was a mysterious and awful earthquake; the angel of the Lord descended and rolled back the stone from the door of the tomb, and the guard became paralyzed with fear. They ran into the city to tell an honest story, but were halted and bribed to testify that while they slept the disciples came and stole the body of Jesus away. For them to have performed such a feat would have been as great a miracle as the resurrection. The angels were the first to announce that Christ had risen. Peter and John came and looked into the empty tomb, saw the linen clothes lying and the napkin which was about His head folded and in a place by itself. The resurrection of Jesus was God's receipt handed back to declare that the debt of sin had been paid on the cross for all who will accept.

How do I know that Christ is risen? Because of the resurrection life which He has placed with-

in my soul. This is the strongest evidence given to every believer.

Paul speaks of the resurrection of Christ as being the "first fruits" (I Cor. 15:23); the harvest was to come later. It was said that when He arose many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy city and appeared unto many (Matt. 27:52,53). These were also a kind of first fruits, suggested by the sheaf of first fruits presented before the harvest.

THE BETTER RESURRECTION

The "First" resurrection will take place at Christ's coming and will include the martyrs and all sanctified people from the days of Abel down to that momentous hour. Some believe that all those who are truly saved will take part in this resurrection. It is absolutely certain that none of the wicked will be raised at this time. Paul says every man in his own order: Christ the first fruits; afterward them that are Christ's at His coming. Then cometh the end (I Cor. 15:23). Note carefully what the apostle John says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The reason the second death will have no power over them is because they have passed their probation and there is no possibility of apostasy. Take the passage in I Thess. 4:16 and we have another proof of a distinct and separate resurrection

for the saints. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: AND THE DEAD IN CHRIST SHALL RISE FIRST;" Again Paul says;"Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51,52).

It was this "better resurrection" (Heb. 11:35) for which the early saints were eagerly striving; Paul says, "If by any means I might attain unto the resurrection of the dead" (Phil. 3:10). Inasmuch as all men are to be raised from the dead, why should he be anxious about attaining unto the resurrection. Turning to the literal Greek, his meaning is made very plain—"If by any means I might attain to the OUT-RESURRECTION FROM AMONG THE DEAD. In other words, he wished to take part in the first resurrection and enjoy the thousand years reign with Christ. Isaiah had in mind this first resurrection when he spoke of the dead awaking to sing the praises of God (Isa. 26:19). None but the righteous can awake to sing, as the unjust will awake to "shame and everlasting contempt."

What an inspiration is this better resurrection to every true believer; it nerves him to press steadily on and fight the good fight of faith and receive the greater reward. The first resurrection will take place when Christ comes. The mem-

bers of His Bride will also be caught up with these sleeping ones, and the world will be left to pass through the horrors of the Tribulation. These days of unparalleled suffering will last seven years, and during half that time the Antichrist will exercise unlimited power. But evidently people will be saved during that period in the face of persecution and martyrdom. John mentions the sealing of the Jewish remnant and also a great multitude which no man could number from among the Gentiles (Rev. 6). The souls of the martyrs are heard to cry out from under the altar —probably the martyrs slain during the Tribulation— "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10). They were told to wait a little season until their brethren should be killed, as they were. As I said before, there will doubtless be a supplement resurrection of these saints at the close of the Tribulation, in order that they may enjoy a thousand years' reign with Christ. (See Rev. 20:4).

There is a difference of opinion as to who will take part in the first resurrection. Some believe that all the dead in Christ will be raised at that time; others that only those who lived the sanctified life, including the martyrs, will be raised, and these with the sanctified people living will participate in the Rapture.

QUALIFICATION FOR THE BRIDEHOOD

This point is very clear from the study of the Scriptures, that all saved persons will not be

members of the Bride of Christ. They may be included in His Church and constitute a part of the redeemed, but they will never be members of the Bridehood. There are higher grades, special privileges and rewards for those who follow the Lord fully and prove themselves overcomers indeed. Justification saves from actual sin, but sanctification or the baptism with the Holy Ghost purifies the heart from the carnal nature and brings one into a closer relationship with Christ. God calls the sinner to repentance, but He calls the believer to holiness (I Pet. 1:15, 16). The Bride of Christ must be spotless; she must keep free from all worldly entanglements and live wholly for Him. She must be "fair as the moon, clear as the sun and terrible as an army with banners" (Cant. 6:10). She is composed of those who go through the flint mills, bear spiritual burdens and prove themselves "more than conquerors." The penitent thief went to heaven, but he never could take rank along with St. Paul. The Bible recognizes spiritual infants and full grown Christians, the former are to be fed with milk and the latter with strong meat (I Cor. 3:1,2; Heb. 4:I3,14). A baby cannot be a bride; it must reach the proper age and have the necessary qualifications. In like manner, a spiritual babe must reach a perfection of character to become a member of the Bridehood.

The true Bride of Christ will be ready and looking for the Lord when He comes. She will not be flirting with the world or in any sense entan-

gled with it. She refuses to have any other lovers, and continues to watch and wait for His return.

If you will study carefully the parable of the virgins you will note two classes of believers—those who have their lamps burning, yet have no oil in their vessels, and those who are called wise virgins because their vessels are filled with oil. It takes the baptism with the Holy Ghost and constant prayer and watchfulness to give one a place among the "wise virgins" who are to take part in the Marriage-supper. One thing is absolutely sure, if you do not have your heart emptied of all sin and filled with the grace and love of God you will not be ready to meet Christ when He returns. If you are found like the foolish virgins you will be shut out from the Marriage-supper and allowed to take your chances in the great Tribulation.

Comparatively few are living in the enjoyment of full salvation. The churches are full of those who have never been converted, and they seem to have no idea of what it means to be a real Christian. You may think that most of those professing to be saved are Christians; but the Bible teaches that the saved are few (Matt. 7:13, 14). The way to heaven is narrow, and the gate is straight. Christ says, "few there be that find it," and according to his own declaration the multitudes are traveling the broad way. As a minister of the Gospel I have no right to broaden out that which Christ has made narrow, and thus cause people to believe they are saved when they are not. Remember the plan

of salvation has not changed, and the Word of God, regardless of the critics, will stand forever.

THE FINAL RESURRECTION AND JUDGMENT

The last resurrection is that of the wicked dead, at the close of the Millennium. After Satan has met with signal and final defeat and has been cast into the lake of fire, then follows the resurrection of the unjust and the judgment of the great white throne. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev.20:12).

The wicked multitudes of all ages will then respond to the archangel's trump and come forth; the books that contain the records of their sins will be opened. It is not likely that this final judgment will be one of twenty-four hours, but a period long enough for God to investigate every character and vindicate His administration. It is certain if we are members of the Church of Christ we will have no part in this judgment, as her day of reckoning will take place before the Millennium. This resurrection of the unjust, Daniel says, will be "unto shame and everlasting contempt;" and John designates it as "the resurrection unto damnation." The bodies of the righteous will be glorious, but those of the wicked will be repelling. What an awful hour that will be, when they that have done evil shal come forth to face their records! What a commotion in all the graveyards

when the mounds break open and the hosts of the wicked are called to the Judgment! Snap! Crash! will go the tomb-stones and the vault, and ten thousand times ten thousand will come up out of the earth and the sea to face their sins and hear their sentence of doom. The resurrection of damnation! how terrible is the thought! Each one may decide as to what his resurrection will be. You may have one that is radiant and glorious and Christ-like, or one that is blasting and terrible. If your life has been a preparation for death you will have nothing to fear; but if you have failed to live right, then death will be the beginning of an endless doom. For the Christian, death is simply the servant that unlocks the doorway to light and eternal life.

MILLENNIAL DAWN AND OTHER HERESIES

THE FALSE AND THE TRUE

"Ring out the old, ring in the new;
Ring out the false, ring in the true!

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!"

CHAPTER XV

MILLENNIAL DAWN AND OTHER HERESIES

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—I Tim. 4:1.

ONE OF THE characteristics of these last days is the presence of seducing spirits and false doctrines. Religious delusions are everywhere and those who do not have the Spirit and are not rooted and grounded in the Word, are ensnared by them. Persons who refuse to obey God frequently give up sound doctrine and accept heresy. These heresies take new names and new forms of expression, yet they are old—for there is nothing new under the sun, either as regards error or divine truth. When light is rejected Satan brings in a lie to take the place of truth (2 Thess. 2:9,10). Saul rejected light and became the prey of evil spirits, following them to his own destruction; he must have religion of some sort; if not of God, then the Witch of Endor. Among the abominable delusions of the present time is Millennial Dawnism, a mixture of several false doctrines, very subtle and dangerous. This heresy started in Pittsburg some years

ago by a man who styles himself "Pastor Russel," and his work has gained popularity chiefly because it denies the doctrine of hell. He also teaches that Christ is not divine, and that the Holy Spirit is not a person. He holds that Christ came in 1874 and is now on the earth, in hiding, His presence being known only to the faithful few. He also claims that the Millennium began in 1874; perhaps he has changed this view now since the European war. This heresy misuses the doctrine of Christ's second coming, perverts the Scripture and gives fanciful interpretations of the Bible. Christ warned us against such teachings when He said, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matt. 24:26). His coming will not be secret, but open and manifest to all—"every eye shall see Him," is the teaching of the Scriptures. He will be accompanied by angels and transfigured saints.

THE DEITY OF CHRIST

The Millennial Dawn people teach that Christ is simply a creature and not the Creator—"The chiefest of all God's creatures"—and that He did not possess immortality before His ascension.

When He came into the world, they say He gave up His "spiritual nature" and became simply a perfect man, sent to fulfill the divine will. After His ascension the nature of man which He had assumed, was laid aside and He became for the first time a divine being—"no longer a human being in any sense." Like Christ, no one has im-

mortality until in the next life, then all are to become divine in the same sense He is. They also deny His physical resurrection, for Christ, they say, had no need of a body after being made partaker of the divine nature! Now how does this sound? First Christ a mere creature with a spiritual nature, then becoming wholly human, and lastly dropping the human and becoming wholly divine! The Bible teaches that Christ was perfect man as well as perfect God, and that He still retains man's nature; He is still "the Son of Man standing on the right hand of God." All this perverted teaching relative to His person is blasphemous.

FALSE VIEWS OF MAN AND SALVATION

In regard to man, this system teaches that he is simply a combination of life and body, which is known as "soul," and the soul of course has no existence when the body dies; the life returns to God that gave it. But Christ spoke of those who kill the body and are not able to kill the soul, showing that the soul does not die (Matt. 10:28). The higher principle in man known as the "spirit," Millennial Dawn people do not recognize; yet it is the spirit which possesses all the knowledge we have (I Cor. 2:11), and which makes us the offspring of God (Acts 17:29). "God is a spirit" and the "Father of spirits." The spirit of man is never spoken of in the Scriptures as dying—it will live as long as God lives.

Again Millennial Dawnism tells us that the person believing on Christ does not have everlast-

ing life (John 3:36), but will receive it sometime in the future; everlasting life with these people simply means CONTINUED EXISTENCE. You never saw an advocate of this doctrine that had any spirituality. In fact they are utterly ignorant of what salvation is, as they set aside the new birth and the indwelling of the Holy Spirit. In one of my meetings I had a Millennial Dawnist praying at the altar, and she could not receive any help from God until she agreed to burn up the heretical books she had been reading. We have met these people throughout the country and have found them everywhere the victims of seducing spirits. Their leader has even gone as far as to get out a mutilated edition of the Bible, giving his own translation and interpretation. When he finds a Greek word that does not fit his teaching, he gives it a meaning that will harmonize. It is said that he has made over a million dollars from the sale of his books, and that he pays thousands of dollars to have his sermons printed in the newspapers. It has been said that he "lived such an abominable life that a jury of twelve men gave his wife an absolute divorce from him, in ten minutes after the trial in Pittsburg." I have been told that he travels across the country in a private car, fares sumptuously, and as someone has said, is making a great splurge on his way to the Lake of Fire.

FUTURE RESTORATION

Take the doctrine of future restoration of the wicked which Russel teaches. It is certainly very

comforting to those who wish to enjoy the pleasures of sin, for they are told by this man that their punishment will not last long at most. Mr. Russel goes about delivering a lecture "To Hell and Back," which attracts multitudes of unsaved, because it ridicules the doctrine of eternal punishment. There are plenty of people who want to revel in sin with the assurance that there is no eternal hell. You may deny eternal punishment if you wish, and juggle with the Scriptures —explain it away, as Bob Ingersoll tried to do: but the fact remains that there is a place of torment "where the worm never dies and the fire is not quenched." According to "Dawnism," there is to be a restitution of disembodied spirits who pass out of life unsaved—the wicked dead are to have a SECOND CHANCE, the just and the unjust are all to be raised at the same time and the former are to preach to the latter, who will then receive the Gospel with few exceptions—these few apostates will then be annihilated. But the Scriptures teach that the resurrections of the just and of the unjust are to be separated by a thousand years, (Rev. 20:5) and nowhere do they teach that the just are to preach the Gospel to the departed dead. The term "restitution of all things" (Acts 3:21), which is made to apply to the restoration of the lost has no reference to them whatever. It simply refers to the Millennium and the NATIONAL RESTORATION PROMISED TO ISRAEL. None of the prophets ever had a vision of the restoration of the wicked.

When a man goes to hell he goes there forever. Again, these people tell us that "eternal" and "everlasting" do not express the idea of eternity, but simply a period of time. Let us look at the word in the New Testament, for it occurs there some 72 times. Take the following examples; Everlasting Life (Matt.19:29); Eternal Salvation (Heb. 5:9): Everlasting Gospel (Rev. 14:6); Everlasting God (Rom. 16:26). Now if this word does not mean eternal duration here and elsewhere, language does not mean anything. The same word used to describe the duration of God is used to describe the duration of hell.

THE WORDS "DESTRUCTION," "PERISH" ETC.

When compelled to admit the doctrine of eternal punishment these false teachers assert that nothing more than eternal destruction is meant by it. "And these shall go away into everlasting punishment: but these into life eternal" (Matt. 25: 46). As a proof that this means destruction they quote 2 Thess. 1:9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." But this destruction is "FROM THE PRESENCE OF THE LORD"—absolute separation from Him, and does not mean annihilation. Destruction in the Bible is simply the opposite of salvation. Science teaches that nothing is annihilated. Take the word "PERISH"—"Whosoever believeth in him should not perish but have everlasting life." Perish here is the opposite of everlasting life and does not signify a state of non-

existence. As someone has said, Eternal death is not the extinction of BEING, but of WELL being. In this sense the prodigal son was "DEAD;" the father said, "This my son was dead and is now alive." He certainly did not die physically.

DIVES IN HELL.

In the case of the rich man in hell, he did not lose his consciousness; he was out of the body and in torments. Millennial Dawnism and other heresies turn this story into an allegory representing the Jews and Gentiles; but Christ relates it as an ACTUAL FACT. There is nothing to indicate a mythical or symbolic interpretation. Christ did not trifle; He did not play on the feelings of men, and the awful utterances in this story must have some meaning back of them. Hell, torments, anguish, flame, are not empty expressions. You ask is this punishment eternal? Christ said, "There is a great gulf fixed." How many miles is it? It is forever impassable if only three feet of space intervene. Dives was in a "PLACE," he was in hell with all his powers and faculties; his suffering, his eternal doom were realities. Let me warn the reader not to trifle with God's Word or to twist it to suit his own opinion. The devil is doing all he can to cut two things out of the Bible —holiness and hell. He is persuading men to believe they can get to heaven without holiness, and he is blinding them to the existence of hell. The Bible plainly teaches there is no repentance after death. The unjust and the filthy are to remain unjust and filthy; the righteous and the holy are

to remain righteous and holy (Rev. 22:11). Dives begged for a drop of water, begged for a missionary to be sent to his five brethren, but he did not repent one iota. When the Holy Spirit is withdrawn it is impossible for one to repent.

PREACHING TO THE SPIRITS IN PRISON

These restorationists tell us that Christ preached to the spirits in prison (I Peter 3:19), but this Scripture makes it plain that He preached to them through the SPIRIT, and not after they were dead, but while they were LIVING on the earth and in the days of Noah; "BY WHICH also he went and preached to the spirits in prison." The Holy Spirit used Noah as a warning voice, and when the people rebelled (Gen. 6:3), God sent the flood to wipe wickedness out of the earth. Some commentators tell us that the word for "preach" in this connection means to proclaim one's victory, and that Christ after His death on the cross descended into hell and proclaimed His victory to the spirits in prison. Both of these interpretations are good and substantiated by other texts. Christ did preach in spirit through the lips of Noah. He also proclaimed His victory over hell by His death on the cross. Certainly He did not offer salvation to the dead. There is not one syllable of Scripture that teaches a second probation. You ask why should future punishment be eternal? One reason is, sin will continue forever. There is in the Bible the idea of an ETERNAL SINNING. Jesus said in dealing with the sin of blasphemy, that the offender "hath never forgiveness, but is in

danger of eternal sin'' (Mark 3:29 R. V.). Every man who goes to hell is beyond the reach of the Holy Ghost and is in the state of eternal sinning. He is hopeless when sent there and must remain hopeless. Remember when you get to hell there will be no backward swinging door, no ray of light, no friendships, no songs of mercy—nothing but eternal darkness, despair and death. Some preacher has said that Millennial Dawnism ought to be called Millennial Nightmareism.

SEVENTH DAYISM ETC.

There are other heresies such as Seventh Day Adventism, which lays great stress on keeping Saturday, and on immersion and soul sleep. It teaches annihilation of the wicked and heretical notions as to Christ's Second Coming. Seventh Day Adventism is death to all spirituality. It holds just enough Bible truth to deceive a certain class. It pleases the carnal mind and makes people think they are Christians without regeneration or sanctification.

We are not under the Old Covenant with its ministration of death, but under the New with its ministration of the Spirit, who gives life. Note 2 Cor.3: 6-11. There is not a passage in the New Testament that commands a Christian to keep the Sabbath; if you think there is, please give chapter and verse. The early Church kept the first day of the week, which is Sunday—Christ arose on that day and Pentecost fell on Sunday. See acts 20:7, also John 20:18. As a writer has said, it is not a question as to the day we keep holy, but a ques-

tion as to the individual character—God commands us to be holy (I Pet. 1:16), and if we are holy, we will have seven holy days instead of one.

Christian Science falsely so called, was inspired by Satan, as all other heresies came from him. This heresy denies the outward facts of the five senses—denies also the reality of the Lord Jesus, His atonement and resurrection, denies the personality of God, of Satan and the existence of a future hell. It is so absurd and contradictory that one cannot understand why so many are deceived by it. The preaching of old-fashioned repentance —Godly sorrow for sin and holiness of heart and life—is the best antidote I know for present day heresies.

MORMONISM

Joseph Smith, the founder of Mormonism, claimed to receive from the hand of an angel certain gold plates on which was written God's new and last revelation. This became the famous book of Mormon, which they regard as a supplement to the Bible and equally inspired. For a few years the Mormons were located at Navoo, Illinois; but being persecuted on account of their polygamy, they moved to Salt Lake City, Utah, where, under Brigham Young, they developed into a great organization—one of the most infamous systems of religion that has ever been propagated under the name of Christianity.

The doctrinal system of Mormonism is pervaded by sensuality. It teaches that God is a material being, having "body, parts and passions"

like man; also that there are many gods, each one having risen from a lowly state to the rulership of a world. Adam, the Mormons teach, is the god of this world and the only God with whom we have to do. He is a "celestial man," having progressed from his lowly place in the garden to his present exalted sphere. All other gods have thus developed from ordinary human beings through their creative powers. All men are therefore the descendants of God and therefore may become gods.

Their polygamous doctrine is based on the teachings that every person born has a previous spirit-existence, that entering a tabernacle of clay saves him from roaming through the universe, homeless and desolate. Hence they teach that there are millions of these spirits hovering about this world and crying to be born; they must get into this world if they would attain immortal bliss. Herein lies the responsibility of fatherhood and motherhood. To please God, men and women, they say, should give these spirits, which are the children of the Almighty, a chance to be born and pass their period of probation. The time is short, and soon the opportunity to enter the flesh will be gone forever. The Mormons teach that family relations are to be resumed in the future, and they are to have what is termed "sealed marriages" or marriages for eternity. They hold to a good many ordinances and claim to accept the atonement of Christ. They talk about repentance in Him; they lay great stress on baptism by immersion for remission of sins. They lay on hands

for the gift of the Holy Ghost. In fact they claim to have the same organization as the early Church had, supplemented by a two-fold priesthood, namely the Melchizedek and Aaronic. They believe in baptism for the dead, which means a living person may be baptized for a dead one; in other words, one person may be baptized a thousand times for his friends and relatives. They believe in dreams, visions, revelations and the gift of tongues.

AN EXPERIENCE

Some years ago I did missionary work in Salt Lake City, and had an opportunity of becoming acquainted with Mormonism. Their missionaries came to our services and sought to defend their doctrines. I found them ignorant, egotistic, and under strange Satanic power. Never have I been in a city so cursed by false religion. Salt Lake is one of Satan's strong holds. His dwelling place is in this Mormon system and hierarchy. I have had their people tell me they could speak in tongues of men and of angels; that they had power to work miracles, even raising the dead. Evidently they must have supernatural power, but it is from Satan rather than from God. I have attended their services in the tabernacle when nearly ten thousand were present, and felt the power and spirit of a system that has defied the laws of the United States, and no doubt is practicing polygamy secretly according to their doctrine. If the latest reports are true, polygamy is being revived to a very large extent. Though having

professed to give it up, there are evidences that it is being taught and practiced. It is certainly time for the government to take more radical means to stop it.

The Mormons teach that their religion is to become universal; that the literal kingdom of Israel is to be set up in Utah with Salt Lake City as its capital; hence they call it Zion, and hold that Christ will personally reign there. They have a magnificent temple modeled after that of Solomon's.

Israel is to be restored and there is to be a literal kingdom with Christ as ruler; but it will not be on this continent. The Jews are to be gathered back to Palestine—the prophecies definitely state that the restoration is to be to their own land (Jer. 16:14,15)—"their land which I gave unto their fathers." All efforts to spiritualize these prophecies, or to build up Zion somewhere else as Dowie did, and Sanford of Maine, and as the Mormons have done, is prima facie evidence that the movements are Satanic.

CONTENDING FOR THE FAITH

"THE MORNING COMETH"

The hush of night still lingers,
The stars are in the sky,
Darkly the mountain summits
Lift up their heads on high;
And yet the hope of morning
Beats strong within the breast,
While scanning the horizon
From distant east to west.

We wait, O blessed Jesus,
For yet a brighter hour,
Though clouds of sorrow linger,
And Satan wield his power.
Hope anchors on the promise;
God's word can never fail;
The Truth shall surely triumph,
The Light shall yet prevail!

Night MUST give place to morning;
The Sun of suns shall rise,
And flood this world with radiance,
Too pure for sinful eyes.
And when the Royal Bridegroom
Comes forth to claim His Bride,
And on the clouds of heaven
In majesty doth ride,
Then shall Thy waiting children
Adore earth's rightful King,
Angels shall swell the anthem,
While woods and mountains sing.

Return, in all Thy beauty,
Messiah! Lord of Life!
Begin Thy reign of glory,
And end this mortal strife!

—SEL.

CHAPTER XVI

CONTENDING FOR THE FAITH

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" —Jude 3, R. V.

HE EPISTLE OF JUDE was doubtless written by our Lord's brother. It contains only twenty-five verses, and is a warning to the saints against the fleshly indulgences and apostasy that characterize the last days. It seems that Jude's object was to write a letter on the subject of what he terms "our common salvation;" but his message was turned into an exhortation to the saints to stand fast and to contend earnestly for the faith which had been delivered to them. The Revised Version brings out the thought better, stating that the faith delivered to the saints was delivered "once for all." "Faith" here means the substance of Christian doctrine, the saving truth of the Gospel, which was delivered to the Church at the beginning, in its completeness.

God gave a complete revelation of the truths necessary for the salvation of men in all ages.

The little Greek particle which means "once for all" is very important. This "faith" given to the Church at the beginning must be earnestly contended for, otherwise it would be entirely lost and forgotten amid the rubbish of false doctrine. Even in Jude's day false teachers had risen, ungodly men "turning the grace of God into lasciviousness," and denying the Lord Jesus.

LOST DOCTRINES REVIVED

The parable of the tares sown among the wheat shows how alarming is the growth of error. Satan has been sowing the tares of false doctrine from the beginning, as well as twisting and misconstruing the truth of God. History abundantly illustrates this. Take for example, the doctrine of justification by faith. For a thousand years it was covered up under the heresies of Roman Catholicism, and only here and there could a person be found that actually had salvation. Then the Reformation came and the revival of the doctrine of justification by faith was restored. It was dug out of the debris and preached until all Germany, as well as other countries, were in the throes of a mighty Reformation. The preaching of the Word of God was like a hammer breaking the shackles of ignorance and ecclesiastical tyranny and bringing light and salvation to thousands. Luther, groaning under the burden of sin, tried every means of deliverance that his church offered with no avail. He declared that if monastic life could make a saint, it had every opportunity to make one out of him, for he performed every duty faith-

fully. He at last found peace by trusting in Christ, and that hour was the beginning of the Reformation. He soon saw that the whole ecclesiastical system was wrong, that it was corrupt and operated by Satan for the destruction of souls. But it was not long until the movement he started was loaded down with false teaching and came well nigh being wrecked. Lutheranism today has lost the spirit of Luther and is almost as dead as Romanism.

JOHN WESLEY AND METHODISM

Take the doctrine of sanctification which had been lost to the world. It was revived under John Wesley, and Methodism was raised up to spread Scriptural holiness. While Wesley preached regeneration, the witness of the spirit and other cardinal truths, the distinguishing work of this great man was to revive the glorious truth of full salvation. He required all his preachers to preach holiness, strongly and implicitly in every sermon; they were to make it clear that Christ not only saves from actual transgressions, but removes the sin principle from the heart, thus bringing the soul into the experience of perfect love or Christian perfection. Long ago Methodism abandoned the doctrine of sanctification as taught by its founder; indeed it has well nigh ceased to preach all the evangelical truths it so powerfully proclaimed almost a century ago.

It is very plain that the doctrines of grace can be lost; they may still be incorporated in a creed and in some sense adhered to, and yet have

no power in the lives of men. When the pulpit ceases to preach certain truths those truths become lost, and in this way religious organizations drift into formalism, ritualism and all kinds of false teaching. Frequently we are told that Scriptural truth needs reconstruction, or a restatement to suit the demands of the age; doctrines must be adapted to modern ideas and conditions. These doctrines they tell us, were well enough at one time when the Church was weak and struggling and when the world was less enlightened; but now the Church has become strong and the intelligence of the age demands a new interpretation of the Scriptures. This is simply the devil seeking to keep God's Word from finding a lodging place in human hearts.

THE LAW AND THE GOSPEL

Recently a bishop of the Methodist Church died and the papers eulogizing him and commenting on his fifty-seven years of service for the church, stated that he had never preached "hell fire and brimstone;" and the bishop himself had said that he had coaxed a good many into the church, but had never SCARED anybody into it. The idea seemed to be that the bishop was too cultured, broad and sympathetic to preach the doctrine of future punishment. All we have to say is that John Wesley with all of his culture preached it. He said that he believed in preaching the law as well as the Gospel, and he boldly declared eternal punishment for the impenitent. Methodism in its earlier and more wonderful history proclaimed the

terrors of the law, preached the whole Gospel "thundering the terrors of the law in the ears of slumbering sinners." The doctrine of future punishment was taught by Christ; He warned men against the fire that is unquenchable (Mk. 9:48). It was He who spoke of Dives lifting up his eyes in hell, "being in torments" (Luke 16:23). Here in this epistle of Jude we are told that God spared not the angels that sinned, but reserved them "in everlasting chains under darkness unto the judgment of the great day." It also speaks of the destruction of Sodom and Gomorrah as an example of "suffering the vengeance of eternal fire."

THE HOLY SPIRIT AND ORTHODOXY

In these times when fundamental doctrines are forgotten, denied and assaulted, it behooves us to contend for the faith once for all delivered to the saints. It is the only faith that will ever be given, and we should preach it without any alterations. Paul said; "Though we, or an angel from heaven preach any other gospel unto you than that which we preached unto you, let him be accursed." Man, however intellectual or daintily refined he may be, is a poor lost sinner and needs to realize it before he can claim the sinner's Friend.

As a certain writer has said, the Holy Spirit is the conservator of orthodoxy; He makes the Gospel effective, flashes it down the centuries and makes it real to human hearts. The Holy Spirit is the successor of Christ, sent to reveal Him, to convict of sin, to regenerate and sanctify. He presides over the Church, and when not given the

right of way in an organization as well as in an individual, He departs. "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). That is to say, one may believe in Christ intellectually, believe in His death and resurrection, but the coming of the Holy Spirit into the heart makes these truths absolutely certain. Even a young convert knows that Jesus is divine and that He ever lives to make intercession—this is revealed to all true believers by the Holy Spirit. Christian experience is the best kind of Christian evidence.

THE MODERN CHURCH

It is not any wonder that all kinds of false teachings take root in religious organizations and continue to spread; it is because they do not have the Spirit. A Church that has the Holy Spirit will not imbibe false doctrine. As Mr. Spurgeon once said, a fly will not light on a hot stove and neither will false doctrine adhere to a Church that is on fire. The Holy Spirit brings life, warmth, health and happiness. It is absolutely impossible to have Him as an indweller and at the same time be given over to error. He guides into all truth, and He will never bless the preaching of a falsehood. Modern churches are very much like icebergs. There is a north pole atmosphere about them, and it is easy to slide on an inclined plane of ice—members of such a church slide and keep on sliding into worldliness and wrong teaching, and finally slide into hell. As I once heard a preacher say, Satan's plan is to freeze people here

and burn them hereafter, to put them in an iceberg church here and in a Lake of Fire hereafter.

In these times a sermon on the new birth would be startling. When Whitefield was converted and began to preach the new birth, it sounded revolutionary. So it would sound today in the average church circle. What sort of results did the preaching of this faith produce? What sort of men did it make? We have only to turn to the Acts of the apostles to see the effects of the Gospel upon the heathen world; then study the epistles of Paul and Peter and John and note the excellencies of character and the godlike men and women it produced. They were delivered from all sin and filled with a desire to save others; there was an unworldliness about them, they realized they had here "no continuing city," that their citizenship was in heaven, from whence also they looked for the Savior, the Lord Jesus. Nothing but the preaching of a full Gospel could have effected such gracious and far-reaching results.

EARLY CHRISTIANS

The early Christians were designated as "pilgrims," "strangers" and "sojourners;" runners in a race, with their eyes fixed on the goal; they were watchmen awake while others slept, sober while others were drunken and careless; they were the light of the world—soldiers on the march through the enemy's country; they were martyrs, witnessing at the stake, shouting the victory amidst the crackling flames. The faith they preached and contended for is the mightiest force

in all the world. It has accomplished what the philosophies and religions of the world could never do, namely, the lifting of humanity up to God.

A prominent characteristic of the early Christians was their belief in the Lord's return. Christ's coming was constantly preached and eagerly looked for. Sinners turned from their idols to serve the true God and "to wait for his Son from heaven" (I Thess. 1:10). During the first three and purest centuries, when Christians went everywhere preaching the Word, the Church faithfully witnessed to the Second Coming of Christ—no one taught anything to the contrary until in the days of Constantine when the Church began to apostatize. Then worldliness, false doctrine and paganism came in and Post-millennialism was taught for the first time. Satan no longer opposed the Church after it had abandoned its pathway of separation and holiness. Then was developed the great organization known as Roman Catholicism which for centuries has blighted the world with its false doctrine, and which has persecuted and put to death the best men and women the world has ever known.

The Church of Christ was left in the world to represent Him, to share His rejection; she is His Bride, enduring present suffering and waiting for the return of the Bridegroom. The fallen church professes to be His Bride, though in fact she is the bride of Satan. This is very evident because she is not looking for the Bridegroom to return. She is saying, "I sit a queen, and am no widow,

and shall see no sorrow." When Satan offered Christ the kingdoms of this world if He would fall down and worship him, He refused, choosing the cross and present rejection and waiting the time when the Father would give to Him the kingdoms of this world. But the fallen church has everywhere yielded to this temptation and is seeking earthly power and glory. It is not any wonder that she rejects the doctrine of Christ's coming to reign on the earth—she is intriguing with the world and prefers to reign herself. A woman coquetting with other men does not desire her husband to return. It would fill her with embarrassment.

THE POWER OF TRUTH

The true Church must earnestly contend for the faith. She must walk in the light of God's Word in order to maintain her character as the body of Christ. God's people down the ages have loved truth better than life. Abel was martyred for his convictions. Abraham had to give up his home and country in order to serve God. Daniel and his three Hebrew friends faced fiery ordeals for the sake of their religion. The prophets and reformers of all ages had to suffer for the sake of truth. The martyrs could have saved their lives had they given up Christ and the faith; they preferred death rather than compromise. It costs something in these times to be a Christian. The question is, have you a relish for the truth and are you willing to walk with God whatever the sacrifice? If not you will never reach

heaven. Let any person stand for the faith once delivered to the saints, let him preach the conversion of sinners, the sanctification of believers and the second coming of Christ, and at the same time stand square against every form of sin and worldliness, and he will be branded as a fanatic. The priests in the days of Martin Luther cried fanaticism. Every Christian martyr that went to the stake was charged with fanaticism. John Wesley was considered a fanatic, and so was Whitefield. Every genuine revival resulting in the conversion of sinners and the arousing of a sleeping church and Godless world, has been called fanaticism. The true Church moves forward like the rolling waves of the ocean, while a backslidden one is like the stagnant waters of the Dead Sea. Give us the roaring cataract rather than the stagnant marsh that breeds pestilence.

DOCTRINE OF HOLINESS

The Church of Christ is the DEPOSITORY of the TRUTH. Jesus said to His disciples "Ye shall know the truth, and the truth shall make you free." He told Pilate that for this purpose He was born that He might "bear witness to the truth." His Church, His disciples are also to bear witness to the truth, and there is nothing else that will save the world. Sometimes truth is associated with error. Take for instance, the second coming of Christ, and it is often associated with the materialistic doctrine of soul-sleep and the annihilation of the wicked. Then again, many believe in the Lord's return, but at the same time reject the

doctrine of sanctification, yet the Bible plainly asserts that "without holiness no man shall see the Lord."

Sanctification is the wedding garment absolutely necessary for the Marriage-feast, the servant who does not possess it will be cast into outer darkness (Matt. 22:11-13). All sorts of error is found associated with truth. This is Satan's policy to deceive, as he well knows that there must be some plausibility to his doctrines. But the Church or individual that has the Holy Spirit discerns the truth from error, stands by the genuine and lets the counterfeit go. The Holy Spirit by flashing light on the Word makes the way so plain that a wayfaring man though a fool need not err therein (Isa. 35:8).

NOT A QUESTION OF SCHOLARSHIP

It is sometimes objected that SCHOLARSHIP is against certain fundamental doctrines, as for example, eternal punishment, sanctification, the second coming of Christ etc. We are told by the popular clergy that no man can live without sin; that God is too good to punish sinners; that the world is getting better and the coming of Christ is not necessary to put down sin and bring on the Millennium. They tell us the weight of numbers and scholarship is against these doctrines. This is an old objection, as old as the days of Christ. They said of Him "Whence hath this man letters?" and they said of the apostles that they were unlearned and ignorant men. It is not a question of scholarship, but a willingness to walk in the

light. Many a man rejects holiness because sin is somewhere covered up in his life, or he has idols with which he is not willing to part. The preacher who loves his tobacco will not love the doctrine of holiness. The man who preaches to please a worldly church cannot preach to please Christ; he would lose his salary. Paul says, "For if I yet pleased men, I should not be the servant of Christ." Modern pulpits are filled with ministers who are men-pleasers—they are hirelings and cannot be relied upon to declare "all the counsel of God." The ambassador of Christ keeps back nothing that is profitable; he does not shun truth because it is unpopular. I deny that scholarship is against these doctrines. Some of the ablest men have supported them and do now—there is a long list of names I could mention if it were necessary. However, the objection has little weight in these times, when the Bible has been translated into so many tongues, and anyone can read for himself and know the truth, provided he is willing to walk in the light of it. "If any man will do his will, he shall know of the doctrine," said Jesus. Any man with good common sense may be taught of the Spirit and know more of the mind of the Lord than college professors and Doctors of Divinity who are walking in the light of their own little tallow candles. Scholarly men cannot be depended upon, for they teach all sorts of views that are contradictory. Let us be wise enough and humble enough to bow before God's Word and determine

to live up to its teachings. He who does so will never walk in darkness, but will have the light of life. Let us seek the "old paths" and walk in them, for the right way is the old way. Here traveled righteous Abel, and Enoch, and Abraham and all the saints. On this way are the red footprints of the martyrs who "climbed the steep ascent to heaven 'mid peril, toil and pain." This is the road traversed by our forefathers, who believed in "the old time religion;" and there is nothing else that will save us in these perilous times.

"We take the way the prophets went,
The way that leads from banishment,
The King's highway of holiness."

Remember that truth and righteousness never change. They are like the air we breathe, and the sunlight that sifts through the clouds, and the water which is the same as when Jesus drank from Jacob's well.

INTOLERANCE

You may call this intolerance, but remember it is not my intolerance, since it is the business of the preacher to proclaim the Word of God. I am not responsible for what the Bible teaches, and have no right as a minister to change it. It is well to inquire what "tolerance" means. If it means that we are to give up our loyalty to truth and cease contending for the faith, we will never consent to do so. It is absolutely certain there can be no tolerance with sin or false doctrine. The truth has not swerved one hair's breadth dur-

ing the progress of centuries, and backed up by holy living, it is the mightiest force in the world. The apostle Paul spent his life contending for the faith, and at last was able to exclaim, as he faced the martyr's block; "I have fought a good fight, I have finished my course, I have KEPT THE FAITH: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

DENYING, LIVING, LOOKING

A LITTLE WHILE

"A little while," our Lord shall come,
And we shall wander here no more;
He'll take us to His Father's home,
Where He for us has gone before—
To dwell with Him, to see His face,
And sing the glories of His grace.

"A little while;"—He'll come again;
Let us the precious hours redeem;
Our only grief to give Him pain,
Our joy to serve and follow Him.
Watching and ready may we be,
As those that long their Lord to see.

"A little while"—'twill soon be past,
Why should we shun the promised cross?
O let us in His footsteps haste,
Counting for Him all else but loss:
O how will recompense His smile,
The sufferings of this "little while."

"A little while"—come, Savior, come!
For Thee Thy Bride has tarried long;
Take Thy poor waiting pilgrims home,
To sing the new eternal song;
To see Thy glory and to be
In everything conformed to Thee!

—DECK.

CHAPTER XVII

DENYING, LIVING, LOOKING

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" —Titus 2:12,13.

THREE GREAT EVENTS stand out prominently in the redemption of this world—the birth of Christ, the resurrection of Christ and His second coming at the end of the age. None of these events can be dispensed with, and it is important for us not to forget or underestimate the value of each of them. The Bible is full of statements pointing to our Lord's return. He who was born of a woman and suffered unto death for our sins, is to come again and reign in glory. No one knows the day or hour of His coming, but every faithful servant is commanded to Watch. The true heart-attitude of everyone is that of watching, and any theory or doctrine that nullifies this command is false and dangerous.

THE CHRISTIAN'S ATTITUDE

Christ's coming is not spiritual, for in that

sense He has never left the world. He said, "Lo I am with you alway,"—and to that promise He has ever been faithful. So His coming cannot be reduced to a mere spiritual manifestation—it must be personal and visible. "The faithful servant," one who is regenerated and sanctified wholly, understands the situation and is prepared to watch and labor till the Master comes. He will use the pound or talents entrusted to him to the best possible advantage, working diligently for souls, sacrificing, suffering, teaching, preaching, and witnessing. O how few who are thus engaged! Many profess to be who are living selfishly; instead of being interested in the flock, they are after the fleece of the flock. They are mere hirelings, having in their hearts no real love for the souls for whom Christ died.

We are not exhorted to wait for death, but to look for His coming. It is true that if death overtakes the child of God it will not hurt him; he will pass through the grave triumphantly and live on forever; yet death is always regarded as an enemy and as a destroyer, though Christ has taken away its sting.

In Paul's first epistle to the Thessalonians he tells us how they "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." They did not wait for death, but for the Lord's return.

Jesus constantly urged His disciples to watch for His appearing. Seven times the word occurs in His Mt. Olivet discourse concerning the last

things. In Luke He speaks of His coming as being suddenly and unexpectedly to the world, when the hearts of men are overcharged with drunkenness, surfeiting and the cares of this life, and declares that His coming will be as a snare "on all them that dwell on the face of the whole earth" (Luke 21:34-36).

WATCHFULNESS

Watching implies a desire and hope for the Lord's return: it implies also a freedom from all worldly entanglements—dishonest business, politics, secret orders and sinful indulgences. The Lord requires all your love and all your service, and you cannot watch for His coming without diligently working for it. When I was a boy my father went away one morning telling me to chop wood until he returned. I did not know how long that would be, and continued at my appointed task, casting glances up the road to see if my father was coming. By and by, when the shadows of evening were beginning to fall, father returned, and the wood-chopping was over. The work had been faithfully done and father and son repaired to the house to enjoy the evening meal. In like manner the Lord will come to reward His faithful servants, and they will go with Him to the Marriage-supper.

In these days of apostasy the injunction to watch is all important. Many are watching their coffers of gold, their jewels and other valuables. They are interested in business opportunities, in houses and lands, automobiles and pleasures; they

are watching every opportunity to make money. The apostate church is not looking for Christ; indeed she is greatly embarrassed at the thought of His coming and would be horrified at seeing Him. Her members are yoked up with the world, devoted to gaiety and fashion and to the enjoyments of a worldly life. Only those who are living separate and holy lives will escape the wrath that is to be poured out upon the world. These are the "wise virgins" that eagerly wait with burning lamps the midnight call. They "pray without ceasing," and with girded loins carry the salvation of a lost world upon their hearts day and night.

We are exhorted to watch because we are in a world of sin and temptation. Never did it require more grace to live a Christian life than it does today. Satan and his agencies are laying under contribution the combined powers of earth and hell to lead souls astray. Everything is being done to make the way to perdition more attractive to the deluded souls than the steep ascent to the kingdom of light. False religion is all about us, and one can select most any brand one chooses; it can easily be recognized because it does not save its votaries from sin. Remember that any religion which gives you a license to commit sin is a counterfeit.

THREE IMPORTANT THINGS

In Paul's epistle to Titus he specifies three things that are the result of the grace of God. First, it teaches us to deny ungodliness and worldly lusts. We are to deny every sinful appetite and indulgence—keep the body under and

walk in the Spirit. Secondly, we are to live soberly, righteously and godly—soberly in all our eating, thinking and acting. Sin is the only thing that makes men drunk; it takes away their reason and sweeps them on to hopeless and eternal suicide. Millions of pleasure-seekers are drunk on sin, and nothing but the Gospel will ever sober them up. Most of them are perhaps too far gone to be sobered by anything but the judgments of an avenging God. The nations are drunk on commercialism and blood-lust and are hastening to their doom. No one can be a Christian who is not self restrained and disciplined by the grace of God. The apostle Paul said that he buffeted his body and kept it under, lest after preaching the Gospel to others, he himself should become a castaway. We are to live "righteously"—which implies honesty and purity in heart and life, and no one can live thus without the transforming power of God. To live godly means to be god-like, and this requires not only regeneration, but a second work of grace cleansing the heart from all that is unholy.

The third effect that grace produces in us is a longing for Christ's return—"looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." The negative side is denying ungodliness and worldly lusts; the positive side is living soberly and watching for the Lord's return. This is building up Christian character, and a man's character is known by his choices—by what he refuses. O

for a salvation that will lift men out of sin and worldly entanglements, and enable them to set their affections on things above, on treasures as imperishable as the gold on the heavenly streets!

LOYALTY TO CHRIST

A soldier belonging to Napoleon's Old Guard was severely wounded, and when the surgeon was probing for the bullet, the wounded man opened his eyes and said, "Probe a little deeper and you will find the Emperor." The soldier of the cross has Christ enthroned within his heart and is ready to suffer and die for His sake. This class of Christians is longing for His coming. Remember a crown is promised to all those who LOVE His appearing (2 Tim. 4:8). It is not a question as to your religious profession, your church or social standing; it is a question as to whether or not you love His appearing. If you find yourself in love with the world, with no keen relish for Christ and His appearing, you are utterly unprepared to meet Him. The young woman who is engaged to be married is not flirting with somebody else, if she is what she ought to be. Other suitors may ask her to go to the theatre, or to the dance, or to participate in some other enjoyment with them, but her heart remains steadfast. The Bride of Christ is not walking arm in arm with the world; she keeps her garments unsullied and remains faithful to the heavenly Bridegroom. The Church of Christ is called to separation and holiness, and so long as she lives thus, the gates of hell cannot prevail against her.

WEDDED TO THE WORLD

Some would have us exclude the Second Coming of Christ from our preaching as not being a part of the Gospel. But Christ himself preached it continually, as scores of passages indicate (Luke 12:35-40). Enoch preached it before the flood, prophesying that the Lord would come with ten thousand of His saints to execute judgment etc. (Jude 14,15). The subject is mentioned more than three hundred times in the New Testament, really more than any other subject except redemption through the blood. Many profess to be Christians who have no interest in the Lord's return; they tell us it does not concern them. Suppose a wife whose husband has gone on a journey, should say she had no interest in his return. If she is really true and loves her husband, she will be listening to hear his on-coming footfalls; and the matter of his coming will be a pleasant topic of conversation. It is the woman who is not living true that is disinterested in her husband's return. I do not wonder that a fallen church, wedded to the world, is not interested in the coming of the Lord; but the cry of every true believer is, "Come, Lord Jesus, come quickly."

"My soul crieth out for a jubilee song!
There is joy in my heart, let me praise with my tongue;
For I know though the darkness of Egypt still lowers,
That the time of His coming is just a few hours."

Thousands of church members have both hands busy with what they call Christian work, yet they are not Christians and are far from being

ready to meet the Lord. One may make sacrifices and labor night and day, and still be destitute of salvation (I Cor. 13:1-3). Much of the so-called Christian work is a travesty on the name. It is a misnomer, like Christian Science, which is nothing but a form of spiritism, as it denies every fundamental doctrine of the Christian faith. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN." He asserts that many will come up in the last day claiming to have prophesied in His name and even to have cast out demons; yet He will say to them, "I never knew you: depart from me, ye that work iniquity." It is going to take more than profession to carry us into the kingdom.

A LIVING OR DEAD CHURCH

The Scriptures teach that the Lord's coming will be preceded by an apostasy from the truth (2 Thess. 2). Anyone must be spiritually blind who cannot see that we are now in the midst of this "falling away," as Paul terms it. The so-called orthodox churches have drifted from the doctrines of the Bible and have substituted another Gospel which spells failure so far as saving men is concerned. In other words, she has become a spiritual corpse to be devoured by vultures. Jesus said, "For wheresoever the carcass is, there will the eagles be gathered together." When a boy in the South, I have seen vultures gather to feed upon a dead animal; they would

often come in great numbers, making circles through the heavens until they spied the carcass, and then they would swoop down upon it, strike their beaks and talons into the flesh and satisfy their hunger. Perhaps you have seen them gather in sable circles and wait for a sick cow or horse to die. Vultures have depraved appetites, and they are always looking for carrion. There are a great many people like them—they are looking for something impure. They enjoy a book or play or story that is tainted with impurity. They affiliate with the church that gives them large liberties, and that will furnish the kind of food their minds crave. There is a striking analogy here, and I hope you will appreciate it. Dead churches and dead professors become food for Satan's vultures in the form of theatres, cards and other popular sins as well as false doctrines. When a church dies evil spirits prey upon her unsaved members until nothing is left but despoiled and desolated souls to be dumped at last into the waste places of perdition. If you keep the Spirit of God in your soul you will not have the vulture-nature; neither will the vultures be able to prey on you, for good healthy creatures are in no danger of being consumed by vultures. May the Lord keep us waiting, working and watching, that when He comes we may be able to greet Him with joy and not with shame.

A PASSING WORLD, BUT AN ABIDING SOUL

LIFE'S PRAISE

Fill Thou my life, O Lord my God,
  In every part with praise;
That my whole being may proclaim
  Thy being and Thy ways.

Not for the lip of praise alone,
  Nor even the praising heart,
I ask, but for a life made up
  Of praise in every part.

Praise in the common things of life,
  Its goings out and in,
Praise in each duty and each deed,
  However small and mean.

Praise in common words I speak,
  Life's common looks and tones,
In intercourse at hearth or board
  With my beloved ones.

So shalt Thou, Lord, from me, even me,
  Receive the glory due,
And so shall I begin on earth
  The song forever new.

So shall no part of day or night
  From sacredness be free,
But all my life, in every step,
  Be fellowship with Thee.

—BONAR.

CHAPTER XVIII

A PASSING WORLD, BUT AN ABIDING SOUL

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever"—I John 2:17.

N THE PRECEDING verse the apostle warns Christians not to love the world nor the things that are in it. He means by this the world that lies in the embrace of the wicked one; or as Dean Alford puts it, "Man and man's world in his and its state as fallen from God." No Christian can love this fallen world and at the same time have the love of God in his heart. He must not seek after its riches, its honors or its pleasures. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We have here expressed the world's awful trinity of evil—the lust of the flesh, that which has its source in the animal nature; the lust of the eyes, that which appeals to us through the eye, the riches, pomp and beauty of the world; the pride of life—the vain glory of the world. God and this sinful world are so opposed to each other that no one can congenially love both at the same time. The apostle fur-

ther states that this world, in its three-fold manifestation, is to pass away, or literally, is passing away all the time; but he that does the will of God is to abide forever. The man who does not his own will or the will of the world, is to abide even as God abides. He it is that is to possess the true riches, the lasting honor and the abiding life (Prov. 22:4).

A CHANGEABLE WORLD

The world as it is now is changeable, uncertain and destined to pass away. Oh that men might realize this and set their affections on things above! However, they will not heed the solemn warning. They set out to accomplish great things; they dream dreams and see visions, but in the midst of their days they are cut off and all their plans dissolve like so many air-castles. It is this feeling of permanency that is bewitching the multitudes. A man sits down to write a book, he finishes half of the story and then in the middle of a sentence his pen drops, the machinery has ceased to work and life is over.

The story is told of a rich man in the days of Augustus Cæsar who had built a splendid house. He built it with the idea of permanency. He determined to have something that would defy all storms and earthquakes. He laid the foundation deep and then made the superstructure of marble from the Alban Hills. When all was finished he wrote the inscription over the archway, PISO BUILDS FOREVER. Not long after the owner died, and with the passing centuries the edifice crum-

bled—not one stone has been left upon another. It is said that nothing remains except the inscription to mock man's folly. Men who build forever do not build out of stones and mortar.

Everything about us is changing—philosophies are changing, individuals are changing, charts, geographical maps and the very earth itself. Life like the swift current of a stream is forever passing away to return no more.

A DISSOLVING ICEBERG

Some years ago a pleasure yacht was off the coast of Nova Scotia. A large iceberg was sighted and the captain sailed toward it. It was suggested that all the passengers disembark and spend a few hours on the mass of floating ice. They easily succeeded in climbing its crystal sides, and afterwards sat down or strolled about, observing its towers and pinnacles. By and by they came down and entered the ship, but not an hour too soon, for just as the light of the setting sun fell upon the iceberg, it crumbled to pieces as if by magic. Its beautiful towers and pinnacles collapsed and the whole mass suddenly disappeared. In like manner, this present world is to vanish. Its glory, its wealth, its civilization and all that constitutes the present order of things is to pass away. When Christ comes every earthly power will give place to the establishment of His kingdom. This is the stone cut out of the mountain without hands that is to break in pieces the great world-image. The present world is under the curse and must end in judgments. Its lusts

too must pass away,—its pleasures, its honors, its sins, must come to an end. Every life is an illustration of the truth of the text that the lust of the world is to pass away.

WESTMINSTER ABBEY

Some time ago I took a walk through Westminster Abbey and stood amid the sepulchers and statues of England's mighty men. A strange feeling possessed me as I walked about amid the tombs where the bones of so many great men are lying, men who have filled the earth with renown. Here are statesmen, warriors, poets, artists, men of letters and a few saints, all waiting the archangel's trump. Here are kings and queens who played their part in history centuries ago. Here are men like Gladstone and Disraeli and William Pitt; women like Queen Elizabeth so conspicuous in English history, and bloody Mary who put to death the Protestants. I visited the poet's corner and looked at the memorials of the greatest bards and writers from Chaucer down. I saw the statue of Shakespeare, though he is not buried there, and on it was this inscription:

"The snow-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea all which it inherit, shall dissolve,
And like this unsubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

What a commentary on the transitoriness of all earthly things! The great Shakespeare and these famous men have gone the way of all the earth.

"The path of glory leads but to the grave." A little dust is all that is left.

I would have you remember that the earth itself is never to pass away. The curse of sin is to be lifted from it and it is to undergo a great transformation at the close of this dispensation. Then after the reign of Christ for a thousand years, the earth will receive a baptism of fire after which it will be clothed with Edenic beauty and given to the saints as their inheritance. Jesus tells us that the meek are to inherit the earth (Matt. 5:5). They do not possess it now, for it is under the dominion of Satan, controlled by the rich and by those who are not the children of God. The apostle Peter speaks of the earth's being burned up and passing away, and the elements melting with fervent heat (2 Peter 3:10). But the Greek words used here do not signify the absolute destruction of the earth, simply its purification and reconstruction, after all sin has been removed.

THINGS THAT ARE TO ABIDE

While the present world is transient, I am glad to say there is something that is to abide; something that will defy the "tooth of time and the rasure of oblivion." He who does the will of God is to endure; his soul is to live on after the dreams of earth have melted into air. The spiritual alone is permanent. The man who builds on Christ, who trusts in Him and abides in Him is to live on. There are earthly treasures and there are eternal treasures; only the latter are to abide.

Someone tells the story of a Spanish ambassador who came many years ago to see the famous treasury of St. Mark of Venice. Dropping down on his knees he examined the money chests and trunks to see if they had any bottom. "This treasury," he said, "is different from my master's in that it has a bottom. My master's treasury has no bottom." It is probable that the ambassador was thinking of the Spanish gold mines of Mexico, Peru and the West Indies. Spain at that time was rich; her treasures seemed inexhaustible. But long ago she found the bottom of them and she is today practically bankrupt. Such is the history of nations. Banks fail and all earthly treasures may become exhausted, but the soul that possesses the riches of Christ need never become bankrupt. His treasure vaults can never fail and those who trust in Him will never be disappointed. The man who builds on Christ has something that earthquakes cannot shake or judgment fires consume. False religions and philosophies are to pass away, but the Word of God and Christian character are to remain.

THE WORD OF GOD

There are some things which from their very nature must endure. First, the WORD OF GOD is to endure. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever." This is an age of higher criticism. Men in the pulpit do not hesitate to set at naught the inspired

Word. In war times those who spoke against the Constitution were branded as disloyal, and sometimes were shot. A true Christian can never speak against God's Word, unless he turns traitor. He may not understand it all, yet he believes every word. A goose will swallow down corn and digest it afterward; so the child of God will swallow down the whole Bible, and the process of digestion will continue all the years of his life. Voltaire said he would pass through the forest of Scripture and girdle every tree, so that in one hundred years not a branch would be left to fence the sacred enclosure from profanity. But the Word of God lives on. Not one leaf has withered. The Christian daily feeds on its fruits and lives. Other books grow old, text books must be rewritten, yet the Word of God remains as fresh as when first given.

FAITH

Second, FAITH is to endure. In these times of doubt and materialism it means something to have a living faith—faith in God, faith in Christ, His power to cleanse and to keep; faith that walks with God, that endures "as seeing Him who is invisible." Many have made shipwreck of faith and gone down beneath the dark waters of worldliness and unbelief. In olden times, as the story goes, there was a shepherd whose music attracted a king. So pleased was the king that he invited the shepherd to his palace to charm away the fret and worry of life. By and by the poor shepherd was exalted to a high position—he became a mem-

ber of the king's cabinet; yet in the midst of friends and wealth and every luxury, his heart pined for the old life. The music of the old flute did not seem to be the same, and he tried to recall the former times. It was discovered that every day the shepherd retired to a place of solitude and locked himself in alone. The king anxious to discover the reason, one day burst the door open, and there sat the old shepherd clad in his ancient garments and with his old flute in hand, trying to woo back the joys of his earlier days. He had lost something for which worldly fame and treasure were a miserable substitute. What an impressive picture of the emptiness of earthly things! All about us are those who once enjoyed salvation; they had a simple faith in Christ and, like the shepherd, made music that charmed away the troubles of the world. Like him, they have been betrayed to give up the former life and now, though they are surrounded by every earthly attraction, their hearts are dissatisfied—the joy has departed, the real music has gone.

A SAD EXAMPLE

Methodism is a sad example of this. Once she filled the place of a shepherd, feeding God's flock and "making undying music in the world." Then she was promoted to a king's palace, and today with all her wealth and culture, with all her influence and courtly apparel, she is sinsick and empty-handed. Oh that she might realize her condition, and by prayer and penitence seek to bring back the experiences of former days! Alas,

she is too far gone. Occasionally a backslider longs for the old life and is restored. The language of his heart is,

"What peaceful hours I once enjoyed,
How sweet their memory still:
But they have left an aching void
This world can never fill."

There is nothing more precious than FAITH that overcomes the world, that produces a genuine Christian experience. It is the secret of a happy life. God can make melody in the soul no matter what the outward circumstances may be. An old colored man was one day working in his garden and singing a happy Christian song. He was more than a hundred years of age, and black as black could be, but a light was shining in his soul. A neighbor passing by, looked over the fence and said, "Uncle Ebe what are you so happy about?" "O I'se jes tinkin." "What are you thinking about?" "O massa, I'se tinkin" said the old darky, as the tears rolled down his wrinkled face. "Well what is it that you are thinking about that makes you so happy?" O I'se jes tinkin dat if de crumbs of joy dat fall from de Massa's table is so good in dis world what will de great loaf in glory be!" The old man had laid hold of the treasures that are imperishable.

ANCHORED

HOPE is to abide. Not a false hope, but the hope which serves as an anchor for the soul. As the writer of Hebrews says, "which hope we have as an anchor of the soul, both sure and stead-

fast, and which entereth into that within the veil." A false hope is a terrible thing; it ends in despair and death. A true hope is the sheet-anchor of the soul. It is said that in ancient times, when ships could not always be brought into harbor, the men with a boat, would take an anchor to the harbor. Then during the night the ship could not drift, no matter how great the storm. So Jesus Christ has fastened the anchor to the Throne and every believer is held steady by it. Trials may come and the storms may rage, but this anchor holds. By and by the trusting soul will be drawn into the eternal harbor.

There is nothing so important as being held steady in these times of apostasy and false doctrine. The conditions are the same as in the days of Noah, and only those who are tied to God by a living faith will remain steadfast. I have read somewhere the parable of a kite flying aloft and held by an invisible cord. The winds were blowing. There were currents and counter currents, and yet the kite remained steady. A cloud floated by and said to the kite, "This is a merry day, come along with me." "I cannot," said the kite, "I am tied." Then a scrap of paper floated by and said, "Come with me; what a happy life this is." "I cannot, I am held;" was the answer. Then a ball of thistle-down flew by and invited the kite for a merry trip, but the kite was held. So it is with every Christian who is tied to God by a living faith. Like the kite, he sails above the world. Pleasure comes with its invitation; false doctrine

comes; every evil influence sweeps by to draw him aside, still he remains steady. In recent years I have looked upon the apostasy of the churches; and have witnessed the perilous trend of things toward perdition. People everywhere are drifting away from God, yet my own soul has been kept by this invisible cord of Faith, and Hope and Divine love. Thank God for something that holds, no matter how strong the winds may blow!

LOVE EVERLASTING

Lastly, DIVINE LOVE abides. Paul tells us that this love never fails, that it suffers long, that it endures all things, believes all things and is not provoked. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Love is said to be the greatest thing in the world. It is the very nature of God and is imparted to the very individual in regeneration. Then when the believer is convicted of inbred sin and consecrates himself fully to God, the carnal nature is removed and he receives the fulness of divine love—perfect love which casts out all fear. This is in fact the experience that Paul is presenting in the thirteenth chapter of I Corinthians. It is really a part of heaven let down into the soul. Divine love enables a person to love his enemies and to rejoice in the midst of trials and persecution. With this blessing, all earthly treasures may fail—the soul has something that satisfies and that will last forever. It is indeed the everlasting blessing. It will carry

you triumphantly through this world and in the hour of death, when the world is receding, it will be the source of an unfailing joy. And when the angels carry your emancipated spirit upward beyond blazing worlds, you will have this everlasting blessing. When you reach the city and walk its golden streets this treasure of divine love will abide. "And now abideth faith, hope, love, these three; but the greatest of these is love."

"The greatest thing in earth below is love;
The greatest thing the angels know is love;
The greatest gift in God's own heart is love—
In earth and sky, all things above, is love wonderful love."

THE FUTURE STATE

THE CHRISTIAN'S OUTLOOK

Life is coming, Death is going,
Quickly past us time is flowing;
Day is dawning, Time is flying,
Soon shall end this grief and sighing
Rest is nearing, Toil is ending,
Homeward now our path is bending;
Right is hasting, wrong is leaving,
Earth ere long shall cease its grieving.
Love is coming, Hate is going,
Seeds of unity are sowing;
Fear is passing, Hope is brightening;
Burdened brows and hearts are lightening;
Cells are bursting, Chains are breaking,
Weary spirits cease their waking.
Tears are drying, Songs are breaking,
Earth's glad echoes are awaking.
Graves are opening, Dead are meeting,
Heaven and earth each other greeting.
Hill and vale put on their gladness,
Only hell will weep in sadness.

—SEL.

CHAPTER XIX

THE FUTURE STATE

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom"—Luke 16:23.

IVE HUNDRED GIRLS were busy in the factory threading bobbins and adjusting shuttles. In a moment the whistles blew, the machinery stopped and the girls went home. So it is with the soul as it busies itself with the life forces, building up and operating this wondrous organism we call the body; at an appointed time the whistle blows, the machinery stops and the soul goes home to heaven or hell. There is no permanency in this life. Each moment our pulses beat our funeral march to the grave. As Spurgeon said, "We are all chained to the chariot of rolling time, we cannot bridle his steeds and we cannot leap from the chariot." We are rapidly going on to that state where the soul is crystallized forever.

SOME WORDS DEFINED

Seven words in the Bible are used to define the future state—sheol, hades, tophet, gehenna,

tartarus, paradise and heaven. Sheol is an Old Testament Hebrew word and hades is the New Testament Greek, and they are identical. David said, "Thou wilt not leave my soul in sheol;" and Peter quoting this language on the day of Pentecost said, "Thou wilt not leave my soul in hades." So the two words mean the same thing. The word hades literally means the unseen world, which lies out between death and the judgment. To say that it always means the grave is to pervert numerous passages of Scripture. Tophet and gehenna mean one and the same thing. Tophet is the Old Testament Hebrew and gehenna the New Testament Greek. These words are derived from the ancient Valley of Hinnom, south-west of Jerusalem where once the idol Moloch stood and when heated red hot, human beings were thrown into his arms as a sacrifice and drums were beaten to drown their cries. Hence the word tophet, meaning drum-beating. Here in this valley was a deep gorge where the waste and offal of the city were thrown and a ceaseless disinfectant fire was kept burning. From this Valley of Hinnom with its ever-burning fires and with its stench and corruption, the word gehenna is derived. It means a place of final punishment or "hell" as the word is properly understood. Jesus used this word to define the future state of the damned. "And if thy hand offend thee cut it off: it is better to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not

quenched." Every polluted soul is doomed to dwell forever in the company of polluted souls, and their place of torment is gehenna, the place of the unquenchable fire and the undying worm.

TARTARUS AND PARADISE

Now dropping two of the words we have five describing the future state—hades, gehenna, tartarus, paradise and heaven. Hades, as I have said, is the spirit-world lying out between death and the judgment, and once the home of all departed spirits. No idea of punishment is necessarily contained in this word. For example, take this verse; "And in hell he (Dives) lifted up his eyes, being in torments." The word hades here does not express the idea of punishment, so Luke deemed it necessary to add, "being in torments," showing that there may be punishment in hades or there may not be, according to the division of the country the soul may be in. Hades formerly comprised two countries—tartarus for the wicked and paradise for the righteous. Dives went to Tartarus—went to the local hell to be punished until the final judgment. The penitent thief went to Paradise which was nothing more than a local heaven, the abode of all the Old Testament saints. It seems probable that Jesus abolished this Old Testament paradise. When He died on the cross, He went there taking the penitent thief with Him (Luke 23:43); then "He descended into hell"—crossed the impassable gulf separating Dives and Lazarus and proclaimed His victory to the spirits in prison (I Peter 3:19). He did not preach the

Gospel to these lost spirits as some would have us believe, but simply proclaimed His victory by His death on the cross. It is believed by many Bible students that when He left paradise He took the Old Testament saints with Him and that they formed His invisible body-guard during the forty days after the resurrection, and they constituted the white cloud that received Him out of sight. They did not have their bodies and were therefore invisible. It is distinctly stated that Christ "descended into the lower parts of the earth" (Eph. 4:9); and that "when He ascended up on high, He led captivity captive," or "a multitude of captives," as the margin reads. We know that saints now go directly to heaven. Paul said, "Absent from the body present with the Lord;" and that he desired to depart and be with Christ.

A PLACE OF PUNISHMENT

Dives was out of the body and in torment. He had all of his powers and faculties in hades. He could see Abraham and Lazarus in his bosom; he could remember—there was but little else to do but remember; there was conscious suffering—he was in torments. Jesus said, "These shall go away into everlasting punishment," and the word punishment describes a state of existence. It has in it the element of conscious suffering and torment, corresponding exactly with the condition of Dives. Annihilationists tell us that this punishment is simply "everlasting destruction," or in a word—annihilation (2 Thess. 1:9). We reply that this everlasting destruction is "FROM THE PRES-

ENCE OF THE LORD, and from the glory of his power." The heresies of soul sleep and annihilation are due to a confusion of terms—life is confounded with existence and death with non existence. The term "death" as used in the Word of God is applied to man while alive in his body and active. It is said of the prodigal son that he was "dead" and is now alive. Man in his native state is "dead in trespasses and sins," that is, utterly separated from the knowledge and life of God. The "second death" does not mean destruction or non existence; it is everlasting destruction from God in a Lake of Fire.

NO SECOND PROBATION

There is no Second Probation, no "Eternal Hope," even after ages of suffering have rolled away. If language has any definite meaning at all, then the plain statements of Scripture are against this delusion. Dives was given to understand that the gulf is "fixed," absolutely impassable. At the judgment Jesus is represented as saying, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels;" and if words have any fixed meaning these denote a final settlement; an irrevocable condition. "As the tree falleth so it shall lie."

Dives prayed, but it was too late. Must hell continue forever? Yes, because sin continues forever. Dives prayed, but he did not repent; he had gotten beyond the reach of mercy. The Holy Spirit leads to repentance, and when the soul gets beyond the reach of the Holy Spirit, it is forever

lost. As someone has said, you may take a gallon of water to the North pole and it will freeze and stay frozen forever; and you may take a soul out from under the melting influence of the Holy Spirit and it will remain crystallized in sin forever. There is no intimation that a man can change his character in the eternal state: he that is unjust will remain unjust, and he that is filthy will remain filthy still; and he that is righteous will remain righteous, and he that is holy will be holy still (Rev. 22:11). Continuance in sin here produces greater hardness of heart, and how can a man reverse the law of his being hereafter when he is beyond the influence of the Holy Spirit? A change of place or of circumstances does not bring a change of heart.

WHAT WE TAKE WITH US

All that any man can take out of this world is character. Everything else is left behind—his friends, his loved ones, his wealth, all that his heart holds dear, must be left on earth. A rich man lay dying and, calling for a twenty-dollar gold piece, clamped his teeth upon it and said; "I will show these Christian fools that I can carry money out of time into eternity." Two days after that the medical students opened his grave and took his carcass, money and all. There are no pockets in shrouds. The only way to take money with us is to transmute it into spiritual coin, which is always current at the bank of heaven. Dives lived for this world, fared sumptuously every day, lived in a palace with servants about him and the fra-

grance of cut flowers. He died, had a magnificent funeral, and doubtless some clergyman pronounced an eloquent panegyric over his remains; but his soul was in hell; upon the waves of an angry sea he was tempest driven, and in despair he cried out for a drop of water to quench his burning thirst. O the awful reality of hell! How fearful it will be to enter its fiery portals to suffer forever and to realize there is no backward swinging door; to think of the past with remorse and of the future with revenge and of God with added terror. Remember Dives was a church member, a son of Abraham. Church membership is no guarantee against the Lake of Fire; neither is morality or good works. Righteousness and holy character alone will enable us to stand the test.

Lazarus lay at the rich man's gate full of sores. When he died there was no pompous funeral, no long procession of mourners, only a few poor persons to lay his body away. But a bright convoy of angels was dispatched to carry his spirit to the better world. His condition was suddenly changed—changed from poverty to wealth, from homelessness to enduring mansions, from the society of outcasts to the company of angels. Earthly trials matter but little if our life has been a preparation for the departure. Death will be simply the unlocking of the gateway to life and eternal joy.

WHAT DEATH DOES

Many have the idea that death leaves a black mark on things. It does not. Death leaves a person

just as it finds him. It merely separates the spirit from the body so that it may go to its own place. Just as a warden unlocks the door of a cell and consigns the prisoner there, so death unlocks one's eternal destiny. It may be heaven or it may be hell, according to the individual character. The present hell is not the final Lake of Fire. This is yet to be created. The last judgment is described in Revelation 20:11-15, and deals with the lost of all ages. It takes place after the Millennium, and the dead are raised for this purpose. It will include all who have died in all ages without hope and without God. The books will be opened and the character of every one will be discerned. All will be there,—kings, popes, millionaires, infidels, wretched victims, church members,—everybody that has not been saved through the blood of Christ. The object of that judgment will be to vindicate God's righteous character and to confirm His judgment of the lost according to their own wicked deeds. Then the Lake of Fire is created. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Every attempt to nullify the doctrine of future punishment is simply the old device of Satan. He is ever ready to say, "Ye shall not surely die;" thus boldly contradicting the Word of

God, which is our only infallible guide.

HELL CONSISTENT WITH MERCY

If one objects to future punishment on the ground of God's mercy, let him remember that the same Christ which says, "Come ye blessed," also says, "Depart ye cursed." One company enters into "life eternal" while the other is consigned to "everlasting fire." This Lake of Fire is in a place of "outer darkness," or beyond God's universe. "Without are dogs and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." This is the final destiny of all who have the indellible stain of sin upon them. In the very nature of things, there must be an impassable gulf between the holy and the unholy; there must be somewhere a "penal colony" where all lost souls are brought together and made to endure each other's companionship through eternity. Hell is the great "dumping ground" of the universe: it is God's penitentiary for all who have lived in rebellion against Him. Hell, we are told, was originally prepared "for the devil and his angels" (Matt. 25:41), as God has prepared heaven for all the inhabitants of this world. But those who love sin, and the majority of people do, have no other alternative but to "depart into the everlasting fire prepared for the devil and his angels." Hell, according to the Scriptures, is to last as long as heaven—the same Greek word, "everlasting" describes the duration of the righteous and the punishment of the wicked. So long as the righteous

enjoy eternal life, so long will the lost endure punishment. Guilt in its very nature is eternal; it can only be removed by the power of regeneration, which is impossible beyond this life.

WHAT THEY ARE DOING IN HELL

The word TARTARUS occurs only once in the New Testament—in connection with the judgment of fallen angels. "God spared not the angels that sinned, but cast them down to hell, (tartarus) and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4). If God spared not the angels, and if He spared not Sodom and Gomorrah, neither will He spare those who continue to reject His mercy. Hell will be a terrible place. Dives wanted his five brethren warned not to come there. He knew that their presence would augment his own torment. The sainted dead, the holy living and the damned in hell are interested in our reaching heaven! The natural heart would fain believe that there is no future punishment, that beyond death all souls are permitted to pluck the fruits of the tree of life. Nevertheless, there is a hell and those that go there must remain forever. There will be no entertainments there—no music, no banqueting, no cards, no dancing, no enjoyments. There will be no news-papers in hell, no whiskey and no tobacco, no tender love of husband and wife, or of parent and child. O the loneliness, the weariness that must oppress in that place of outer darkness! In a book entitled "Letters from Hell," souls are represented as seeking to satisfy their thirst and

their burning passions. A man steps up to a phantom saloon, pours out a glass of liquor, but it is only an apparition that mocks his thirst. The hungry eat of fruit which turns to ashes on their lips. There is no light, no rest, no hope in this place of outer darkeness. Dante said that when he went through the lost world he saw a star; but there is no star there, absolutely no hope and no mercy. Lost souls are left to themselves and fallen spirits, with no rainbow of promise to span the dark abyss. In the midst of the groans and wailings they hear the great clock of eternity as the pendulum swings to and fro, repeating the two words, "Ever, never: ever, never!" A lost soul shrieks out, "What is the hour?" and the voice of another lost soul replies, "Eternity!"

"There is a death whose pang
Outlives this fleeting breath.
O, what eternal horrors hang
Around the second death!"

Heaven is just the opposite of hell. It is eternal life, eternal joy, eternal triumph. It is a perpetual banquet where the guests are kings and priests unto God and enjoy His companionship forever. It is a city that has no need of the sun. Its streets are paved with gold; along them will walk the inhabitants clothed in white, with crowns on their heads and palms of victory in their hands, and singing the song of redemption. The only way for us to join that company is to accept Christ and do His will at all times. He

will enable us to be overcomers and will lead us up the steeps and over the rough places, through the gates into the city of God.

"Oh, what singing, oh, what shouting, when our ships come sailing home;
They have stood the mighty tempests, they have crossed the ocean's foam;
They have passed o'er stormy billows, but they now have gained the shore,
The anchor's cast, they're home at last, the voyage safely o'er."

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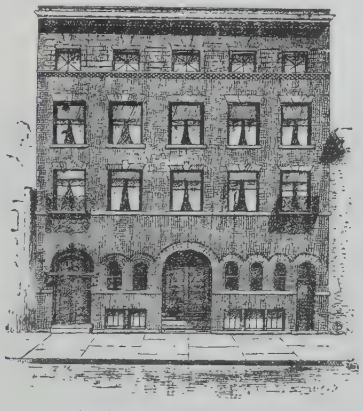

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